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ISHKASHMI, ZEBAKI, AND YAZGHULAMI

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VOL. V

ISHKASHMI, ZEBAKI, AND YAZGHULAMI

AN ACCOUNT OF THREE ERANIAN DIALECTS

BY

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PREFACE

THE genesis of this work and the materials on which it is founded are described at length in the introductory remarks, and need not be repeated here. I cannot, however, send it forth on its journey without recording my great indebtedness to Sir Aurel Stein. Not only has he honoured me by entrusting to me a portion of the valuable materials collected by him on his epoch-making journey of exploration, but, in the midst of other and far more important labours, he has also found time to read and criticize the first draft of the Introduction, and to place at my disposal geographical information, gathered from personal observation of the little-known country in which Iśkāśmī has its home. He has thus conferred upon my efforts an authority far greater than I anticipated when I first undertook the preparation of these pages.

GEORGE A. GRIERSON.

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ISHKASHMI, ZEBAKI, AND YAZGHULAMI

1. Sir Aurel Stein, on his return in the spring of 1916 from his third Central-Asian Expedition (1913–16), made over to me a quantity of linguistic materials collected by him on the rapid journey which, in September, 1915, had carried him across the high mountain ranges west of the Pāmīrs, and through the chief alpine valleys drained by the uppermost Oxus.[1] These materials relate chiefly to the Eranian language spoken in that portion of the main Oxus, or Āb-i-Panja Valley, which lies between Wakhān (Waχān) and Ghārān (Ɣārān), at the great northward bend of the river, and which from its central village, takes the name of Iśkāšm.[2]

2. The principal tongues of the valleys adjoining the Pāmīrs,—apart from Turkī, which is spoken by the Kirghiz occupying the Pāmīrs proper at the head-waters of the main Oxus branches and their tributaries,—are the "Ghalchah" (Ɣalca) languages known as Waχī, Sarīkolī,[3] and Šuγnī (Shaw's "Shighnī"). These have been illustrated in detail by Shaw in his well-known papers in JASB., xlv (1876), pt. i, pp. 139 ff., and xlvi (1877), pt. i, pp. 97 ff. Yūdγā, a dialect of Munjānī,

[1] For a brief account of the journey, see Sir Aurel Stein's preliminary report, "A Third Journey of Exploration in Central Asia," in the *Geographical Journal*, 1916, xlviii, pp. 210 ff.

[2] Sir Aurel Stein informs me that the proper pronunciation of "Ishkashim" is "Iśkāš̥m", with a final *m̥*-vowel. The language is "Iśkāšmī", in which the *m* is a consonant.

[3] As used by Shaw, Geiger, and others, this name is spelt "Sarīqōlī", or its equivalent, but Sir Aurel Stein informs me that this is wrong. He says, "I think 'Sarīkolī' is the more correct spelling. The etymology (Turkī) may be doubtful, but I certainly always heard the *o* short, and the *k* just like an ordinary Indian *k*. I made repeated enquiries into the name, and found that it has a much wider application among the Kirghiz than is usually supposed. For the name, cf. my *Ancient Khotan*, i, p. 23, note."

and belonging to the same group, has been briefly described by Biddulph, under the name of Yidghah, in his *Tribes of the Hindoo Koosh*, pp. cliv ff. The accounts of the first three have been summarized and investigated by Tomaschek in his *Centralasiatische Studien. II. Die Pamir-Dialekte* (Vienna, 1880), and those of all four by Geiger on pp. 287 ff. of vol. I, ii, of the *Grundriss der Iranischen Philologie*. Besides the above languages, Geiger has also given a brief description of Yaγnōbī, spoken beyond the Oxus in the uppermost valley of the Zarafšān River, far to the north-west of the Pāmīrs. According to Geiger and others, Yaγnōbī also belongs to the same group, but this is denied by other Eranian scholars.

In addition to these, I have myself, with the help of the authorities in Citrāl, collected specimens of several Pāmīr languages. For our present purpose, I may here mention that these included lists of words in, and translations into, Munjānī, Yūdγā, and Zēbakī.

3. Sir Aurel Stein's new materials include a list of words and a story in Iškāšmī, a list of words in Waχī, and a shorter list of words in Yāzγulāmī. The Waχī list forms a valuable check, and also a supplement, to the vocabulary of that language prepared by Shaw, but, as this form of speech is fairly well known, it need not detain us further here. Suffice it to say that all the Waχī words collected by Sir Aurel Stein are included in the vocabularies appended to this work. The Iškāšmī list and story, dealing, as they do, with a language hitherto almost unknown, are more important, and will be examined with some minuteness in the following pages.

The story is a version of the Sarīkolī tale which was given by Shaw on pp. 177 ff. of his first paper, and of which a translation into Šuγnī was given by Geiger on pp. 331 ff. of the GIP. The Iškāšmī version is a translation made from the Šuγnī version, and not from the original

Sarīkolī. It was secured by Sir Aurel Stein, together with the Lists of Words in Iškāšmī and Waχī, in the course of his marches through the Russian portion of the Iškāšm tract, September 7–9, 1915, from Qāẓī Qadam Šāh, Qāẓī of Russian Waχān. Sir Aurel Stein describes him as an exceptionally intelligent man for linguistic and other local inquiry. As he lives at Šitχarv in Lower Waχān, his mother tongue is Waχī; but he spent all his youth as a *ṭālibu'l-'ilm* in Iškāšm village, and spoke the language quite as fluently as Waχī. In order to ensure accuracy, the translation was simultaneously checked by a born Iškāšmī named Daulat Qadam.

4. The River Wardōj, which is formed by the junction of two streams rising in the Hindūkuš, approaches, but does not join, the River Oxus near where that body of water takes its great bend to the north. One of these streams comes from the Dōrāh and the other from the Nuqsān Pass, both leading into Citrāl. The village of Sanglīc lies in the valley leading to the Dōrāh Pass, and gives the name "Sanglīcī" to the dialect spoken there and also in the valley leading to the Nuqsān Pass, as well as along the lower course of the combined Wardōj, where it passes into the main Badaχšān Valley. Where the two head-waters meet to form the Wardōj lies the small town of Zēbak, and hence the dialect is also known as "Zēbakī". The tract of Zēbak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Waχī, and Šuγnī are all in use, and Turkī is probably known to many.

Further north-east, separated from Zēbak by a remarkably easy saddle forming the watershed, lies the small but relatively fertile tract of Iškāšm, the dialect of which closely resembles Zēbakī. In fact, a comparison of Sir Aurel Stein's Iškāšmī with my Zēbakī materials shows that the two, together with Sanglīcī, are all slightly varying forms of one and the same

language, which we may call "Iškāšmī". Our materials for the study of Sanglīcī are of the scantiest, being confined to a short list of words given by Shaw as an appendix to his first paper; but even this is sufficient to show that, after allowing for differences of spelling, it is practically the same as Iškāšmī. Sir Aurel Stein, to whom I am indebted for the revision and correction of the foregoing geographical remarks, here adds:—

"The linguistic unity of the district comprising Iškāšm, Zēbak, and Sanglīc reflects in a striking manner the ethnic and political connexion which since early times has existed between these mountain tracts. It results itself from well-defined geographical facts. We have here an interesting illustration of the observation well known to students of geography that defiles in valleys often form more important ethnic and political boundaries than watersheds, when these are crossed by relatively easy passes and routes.

"As far as local tradition and scanty historical data allow us to go back, the tract comprising the upper Wardōj Valley, which drains into the Kokca River of Badaχšān, and the tract of Iškāšm, extending from the main Oxus where it makes its great bend northward, have always formed a separate small hill chiefship or canton, distinct from Badaχšān on the west and from Waχān, the territory of the uppermost Oxus Valley, on the east. The reason for the separation of the Zēbak-Iškāšm tract is that, whereas the broad spur which descends from the Hindūkuš towards the Oxus at Iškāšm and divides it from the Wardōj drainage is crossed by a remarkably easy saddle, there are in the river valleys both towards Badaχšān and Waχān narrow defiles to be passed, which form serious barriers. The same is the case northward. There the succession of gorges, known collectively as Γārān, through which the Oxus tumbles in cataracts on its course to Šuγnān, was for a distance of three trying marches wholly impassable until quite recent years, except on foot and even then only with serious difficulty.

"Iškāšm-Zēbak as well as Waχān were ruled as distinct chiefships usually by relatives of the Mīrs of Badaχšān, being held on a kind of feudal tenure from the far more important

and powerful principality of Badaχšān. This time-honoured arrangement was duly noted by Marco Polo when he passed here, about 1273–4 A.D., on his way to 'Vokhān' and the 'Pamier'.[1] This and other early references to the Iškāšm-Zēbak tract have been discussed by me in Serindia, the detailed Report on my second Central-Asian expedition, now in the press.[2]

"At present the Zēbak tract and the greatest portion of Iškāšm, being south of the Oxus, are included in the Afγān province of Badaχšān. The few Iškāšm villages north of the river are under Russian administration, belonging to the wide area known officially as the 'Pāmīr Division'. Iškāšm, on the right or northern bank of the Oxus, is reckoned to extend upwards to the rocky defiles above the village of Namadgut and downwards to the hamlet of Malwāc, where the gorges of Γārān are entered. The high glacier-crowned main range of the Hindūkuš forms the great natural boundary on the south, both for Iškāšm and Zēbak. Westwards, the big mountain spur separating the head-waters of the Wardōj and Kokca Rivers fulfils the same function in the direction of Munjān. The exact position of the boundary in the lower Wardōj Valley, leading north-westwards into Badaχšān, cannot be indicated at present."

My Zēbakī materials were prepared at Citrāl by Khan Sahib Abdul Hakīm Khan. As will be seen from the following pages, there are a few points of difference in pronunciation between it and Iškāšmī, but the two are closely related dialects of the same language. Even the few differences that do apparently exist would probably be still fewer if the spelling of the Zēbakī specimens had been as consistent throughout as has been that employed by Sir Aurel Stein for Iškāšmī.

To the east of Zēbak lies the hill tract of Munjān, the language of which is Munjānī. We have already seen that the Sanglīc Valley leads south, over the Dōrāh Pass,

[1] This was quite correctly recognized by Sir Henry Yule in his comments on the record of the great Venetian traveller; see *The Book of Ser Marco Polo*, 3rd ed., pp. 170 ff.

[2] Cf. Stein, *Serindia*, i, pp. 61 ff.

into Citrāl. Having crossed the pass we come into the Leoṭkuh (commonly called Lutkho) Valley, belonging to Citrāl. Here the language is Yüdγā, the only one of the Pāmīr languages—apart from Waχī, which is spoken by the large Waχī colony in Northern Hunza territory (Guhyāl)—that has crossed the Hindūkuš to the south. It is a dialect of Munjānī. We thus see that Iškāšmī is bounded on the west and south by Munjānī and its dialect Yüdγā.

5. Sir Aurel Stein adds:—

"The Iškāšmī country has to its east the uppermost Oxus Valley, or Waχān, and to its north Šuγnān. The narrow gorges of Γārān, separating Iškāšm from Šuγnān, afford room for only a very scanty population, and this, having been directly dependent, politically as well as economically, on Badaχšān, speaks Persian, though also acquainted with Šuγnī. To the east of Waχī and Šuγnī, Sarīkolī is spoken in the Chinese portion of the Pāmīr territory. North of Šuγnān lies Rōšān, ruled usually by relatives of the old chiefs of Šuγnān. Its language is Rōšānī, a dialect of Šuγnī. North, again, of Rōšān lies Darwāz, now administered from Buχāra, of which the language is Tājikī, lying beyond the purview of this work; but between Rōšān and the Vanj tract of Darwāz lies the long, narrow valley of Yāzγulām (called 'Yāzdum' in local speech), now also under Buχāra regime."

Its language, Yāzγulāmī, is separated from Iškāšmī by Rōšānī and Šuγnī and so far as the list of words collected by Sir Aurel Stein shows, has little in common with it. The inhabitants of Yāzγulām are difficult of approach, and have long been on bad terms with their more powerful neighbours of Rōšān and Darwāz. The latter used to look upon them as robbers and semi-infidels (Kāfirs), a result probably of the long-continued feuds between the chiefs of these territories, which enabled the Yāzγulāmīs to prey impartially on the people of either side as occasion afforded. The use of the term "Kāfir" does not imply any connexion with

the Kāfirs who inhabit the country south of the Hindūkuš, and linguistic evidence lends no sanction to such a theory. On the contrary, the Yāzγulāmī language clearly belongs to the Ṛalca group, and is nearly related to Šuγnī, with which some of the most commonly used words agree, rather than with Waχī or Iškāšmī.[1]

6. As regards the relationship of Iškāšmī to the other Ṛalca languages, it can be said definitely that it agrees more closely with Munjānī and Yüdγā than with Waχī, Šuγnī, or Sarīkolī. It would take up too much space to work this out at length, but a perusal of the Vocabulary, in which the corresponding words in all the cognate languages are given, will show this; and those who may find such a comparison laborious will see the connexion plainly brought before their eyes in the comparative tables of pronouns in §§ 53 ff.

7. As the materials brought home by Sir Aurel Stein do not pretend to be in any way complete, I have in the following pages supplemented them, so far as I could, from my own Zēbakī materials. I have, throughout, carefully distinguished the two sources, so that there will nowhere be any difficulty in recognizing what rests on his authority and what on mine. The Zēbakī materials suffer under the disadvantage of not having been recorded by a trained philologist. There are hence numerous inconsequences in the spelling, especially in the representation of the vowels, so that a certain reserve

[1] e.g., Yz. *miθ*, Š. *meθ*, but Iš. *rōz*, W. *r^{a}wār*, a day; Yz. *māst*, Š. *mēst*, but Iš. *mā*, W. *mūi*, the moon; Yz. *χvōr*, Š. *χēr*, but Iš. *rēmuz*, W. *īr*, the sun. Since this was written, a much fuller account of Yāzγulāmī, from the pen of the late M. R. Gauthiot, has appeared in vol. viii (1916), pp. 239 ff. of the *Journal Asiatique*. It altogether confirms the above remarks. As Sir Aurel Stein's materials were collected independently, I have retained them in the present work. I take this opportunity of expressing my great regret on receiving, simultaneously with the number of the *Journal Asiatique* that contained his article, the news of the untimely death of this valued scholar-explorer. It is an irreparable loss to Eranian studies.

must be exercised in assuming the exact sound of any Zēbakī word.

8. In regard to the general character of the Pāmīr languages, attention has been called by previous writers to the remarkable way in which ancient words have been preserved almost unchanged. Such words cannot be what in India are called "tatsamas", for the languages have no literatures to account for their artificial survival or resuscitation in modern times. Examples are: W. *türt*, a ford, compared with Skr. *tīrtha-*; Mj. *asti*, a bone, compared with Skr. *asthi-*; Yd. *kšīra*, milk, but Prs. *šīr*, compared with Av. *χšīra-*, Skr. *kṣīra-*; Yd. *trušna*, thirsty, but Prs. *tis*, thirst, compared with Av. *taršna-*, Skr. *tr̥ṣṇa-*. In Iš. we have *an*, other, as compared with Skr. *anya-*; *az*, I, compared with Av. *azəm*; *urk*, a wolf, but Š. *wūrj*, Yd. *wurγ*, compared with Av. *vəhrka-*, Skr. *vr̥ka*; *trās*, fear, compared with Skr. *trāsa-*; and others, including the interesting word *rēmuz*, the sun. The origin of the last is obscure till we see the Zb. form of the same word, which is *ōrmōzd*, and which preserves the O. Prs. *a(h)uramazdāh-* almost letter for letter. In other Eranian languages the word appears only in the name of the town Hormizd, *vulgo* "Hormuz". The identification of the sun with Ahuramazda finds a parallel in Yz., which preserves Av. *miθra-* in *miθ*, a day.

The same peculiarity is observable in the neighbouring Dardic languages spoken south of the Hindūkuš, where, for example, we have Khōwār *ašru*, but Prs. *ārs*, a tear, compared with Av. *asru-*, Skr. *aśru-*; *droχum*, silver,[1] but Prs. *dirham* or *diram*, compared with Greek *δραχμή*; Kalāša, *kakawak*, Skr. *kr̥kavāku*, a cock, and others.

[1] Sir Aurel Stein writes about this word, "the term *drakhma* is found in the Prakrit of the Kharōṣṭhī documents of the 3rd-4th century A.D., which I discovered at ancient sites of the Taklamakān and Lop deserts, and of which Professor Rapson, together with MM. Senart and Boyer, s preparing an edition."

9. The following contractions for language-names are used in this work :—

Ar.	= Arabic.	Sg.	= Sanglīcī.
Av.	= Avesta.	Skr.	= Sanskrit.
Iš.	= Iškāšmī.	S.	= Sarīkolī.
Mj.	= Munjānī.	W.	= Waχī.
O. Prs.	= Old Persian.	Yd.	= Yüdγā.
Phl.	= Pahlavī.	Yn.	= Yaγnōbī.
Prs.	= Persian.	Yz.	= Yāzγulāmī.
R.	= Rōšānī.	Zb.	= Zēbakī.
Š.	= Šuγnī.		

I. ALPHABET

10. Several systems of spelling have been used for recording the sounds of the Pāmīr languages. All are based on customary transliterations of the Persian alphabet, but special signs have had to be invented for special sounds. The most scientific system is that employed by Geiger in the GIP., but in one or two cases, such as the representation of the *w*-sound by *v* and of the *v*-sound by *w*, it is not adapted to the needs of English readers. I have therefore followed the system adopted by me for other connected languages, and the special signs used respectively by Shaw, by Geiger, and by me are shown in the following table :—

Shaw	Geiger	Grierson
â	$\bar{a}$	$\mathring{a}'$
dh	δ	δ
gh	γ	γ
g	γ	$\dot{\gamma}$
kh	x	χ
khh	$\underline{x}$	$\dot{\chi}$
th	θ	θ
sh	$\check{s}$	$\check{s}$
sch	$\check{s}$	$\dot{\check{s}}$
skh	$\check{\underline{s}}$	s

Shaw	Geiger	Grierson
ẓ	*ž*	*ž*
ch	*č*	*c*
ts	*c*	*ʦ*
j	*ǰ*	*j*
dz	*j*	*ʣ*
w	*v*	*w*
v	*w*	*v*

The sound of *å* is that of the *aw* in "pawn".

That of δ is the *th* in "this".

That of γ is the sound of the Arabic *γain*.

That of *γ̇* is the softer sound of *γain*, resembling that of the German *g* in "Tage".

That of χ is the sound of *ch* in the German "ich".

That of *χ̇* is the sound of *ch* in the German "ach".

That of *θ* is the sound of *th* in "think".

That of *ś* is the English *sh* in "shine". That of *ṣ́* is a sound intermediate between that of χ and that of *ś*, the tongue being placed considerably further back than in the latter, and the sibilant consequently coming from the back of the palate, instead of from the front. It appears, therefore, to be much the same as the Indian cerebral *ṣ*. The sound of *ś́* is described as the German *ch* of "ich", sibilated so as almost to resemble an English *sh*. The *ś́* is unlike *ṣ́*; for, while the former is an attempt to sibilate χ, the latter is an *ś* pronounced at the back of the palate, with the tongue curled back (Shaw, JASB., xlvi, p. 98).

The sound of *ź* is that of the Persian ژ.

The letters *ʦ* and *ʣ* are affricatæ, as in Paštō, something like an English *ts* and *dz*, respectively.

The other letters present no difficulty. They are sounded as in Persian.

Besides these we occasionally come across an Indian cerebral *ṭ*, in words such as Iš. *åṭ*, eight; Zb. *cuṭ*, small. These are evidently borrowed from India.

II. PHONOLOGY

A. Vowels

A. *General*

11. The phonology of the Pāmīr languages has been dealt with in considerable detail by Geiger in GIP., pp. 293 ff. I shall, therefore, confine myself to supplementing what he there says by adding references to Iškāšmī and Zēbakī. Geiger's work is sure to be in the hands of everyone who may read these pages.

B. *Original Short Vowels*

12. In Iš. and Zb. there is the same confusion in the use of vowels that obtains in the other Pāmīr languages. Geiger remarks (p. 293) that so far as the scanty materials permit a general statement to be made, an original *a* seems to be best preserved in Mj. and Sg. If we take the examples given by him, it will be seen that Iš. and Zb. cannot be classed in this respect with the other two. We have:—

Av. *χara-*, Skr. *khara-*; but Iš. *χur*, Zb. *χūr*, an ass.

Av. Skr. *pañca*; but Iš. Zb. *pūnz*, five.

Av. *cašman-*; but Iš. Zb. *tsâm*, an eye.

Av. *basta-*, Prs. *bast*, Iš. *vūst*, bound.

Av. *hapta*, Iš. Zb. *uvd*, seven.

Av. *ašta*, Skr. *aṣṭau*, Iš. *âṭ*, Zb. *ōt*, eight. The cerebral *ṭ* in Iš., which should also probably appear in the Zb. form, points to an Indian origin.

The general statement as regards Mj. and Sg. is, however, as Geiger admits, not based on sure grounds.

Taking Iš. and Zb. alone, it may be noted that Iš. often has *ŭ*, where Zb. has *ā*. Thus, Iš. *dŭst*, Zb. *dāst*, a hand; Iš. *frut*, Zb. *ferāt*, he asked; Iš. *rūi*, Zb. *rāi*, three. In Iš. the infinitive termination is *-uk*, while in Zb. it is *-āk*.

13. Similarly, original *i* and *u* are liable to change. Thus:—

Av. *spiš*, Iš. *spul*, a louse.

Av. *nurəm*, at once; Iš. Zb. *nēr*, to-day.

Av. *duγδa*, Iš. *udōγd*, a daughter.

But *u* is retained in the following:—

Av. *buza-*, Iš. *vuz*, Zb. *wuz*, a goat.

Av. √ *šu-*, Iš. Zb. *šud*, he went.

Av. *supti-*, Iš. *suvd*, the shoulder.

C. *Original Long Vowels*

14. Original *ā* is often represented by *ŭ*. Thus:—

Av. *pāδa-*, Iš. *pu*, Zb. *pūd*, a foot.

Av. *brāta*, Iš. *vrūd*, Zb. *warūd*, a brother.

Av. *caθvārō*, Iš. *tsafur*, Zb. *tsafūr*, Sg. *safōr*, four.

Av. √ *vaχš-*, Prs. *wāš*, Iš. *ūš*, grass.

Occasionally it is represented by *ĭ*, as in:—

Skr. *nāsā*, *nasta-*, Iš. *nits*, Zb. *nīts*, a nose.

Skr. *phāla-*, **sphāla-*, a ploughshare; Prs. *supār*, Iš. *uspīr*, a plough.

Original *ī* is shortened in:—

Av. *vīsaiti-*, Zb. *wišt*, twenty; W. and Yd. have *wīst*, and S. *vĭst*. The Iš. form is not available.

Original *ū* remains as *ŭ* in:—

Av. *hu-*, Prs. Iš. Zb. *χūg*, a pig; the Iš. and Zb. words being perhaps borrowed from Prs.

Av. *dūma-*, Iš. *dumb*, a tail.

But it becomes *ĭ*, through *ü*, in:—

Phl. *dūt*, Iš. *dit*, smoke. Cf. Balōcī *dīt*.

Av. *dūra-*, Iš. Zb. *dīr*, far. Cf. Balōcī *dīr*.

In this connexion we may add:—

Av. *vohuni-*, Prs. *χūn*, Sg. *vain*, Iš. *wēn*, blood.

D. *Original Diphthongs*

15. For original diphthongs we can quote:—

Av. *χᵛaēδa-*, Iš. *χair*, sweat.

Av. √ *vaēn-*, Zb. *vīnum*, I see.

Skr. *kapōta-*, Iš. *kuwid*, a dove.

Av. *daēva-*, Iš. *lēw*, a demon.

Av. *gaoša-*, Iš. *γōl*, Zb. *γāl*, an ear.

E. R-*vowel*

16. I have noted the following instances of an original *r*-vowel :—

Skr. *pr̥ṣṭa-*, Iš. *frut*, Zb. *ferāt*, asked.

Av. *arəša-*, Skr. *r̥kṣa-*, Iš. *χurs*, a bear (borrowed from Prs. *χirs*).

Av. *bərəza-*, Iš. *wuž-duk*, long.

Av. *karəta-*, Iš. *kel*, a knife.

Av. *kərəta-*, Skr. *kr̥ta-*, Iš. *kŭl*, Zb. *kal*, made.

Av. *mərəta-*, Skr. *mr̥ta*, Iš. Zb. *mul*, dead.

F. *Miscellaneous*

17. Aphæresis of the vowel *u* occurs in :—

Av. *uštra-*, Iš. *štur* ; but Zb. *uštur*, a camel.

Apocope of *i* occurs in the Zb. termination *-n*, for *-nti*, of the 3rd pers. plur. of the pres.-fut. tense of Zb. verbs. I do not know the corresponding termination in Iš.

Syncope of *a* occurs in :—

O. Prs., Av. √ *bar-*, ride ; Iš. *wrok*, but Zb. *verāk*, a horse, if this is the correct derivation. It may, perhaps, be referred to Av. *aurvata(-ka-)*, strong, mighty.

Prothesis of *u* occurs in :—

Av. *duγδa*, Iš. *udōγd*, a daughter.

Skr. *phāla-*, **sphāla-*, a ploughshare ; S. *spur*, but Iš. *uspīr*, a plough.

With these we may possibly compare the *wu-* in Zb. *wujinγåk*, Yd. *jinkoh*, a woman.

I am unable to account for these instances of prothesis. The meaning of the words prohibits the suggestion that the *u* or *wu* represents an original *vi-*.

Svarabhakti.—Consonants come together quite freely in Iš., while a *svarabhakti*-vowel seems to be more common in Zb. Thus:—

Iš. *wrok*, Zb. *verāk*, a horse.
Iš. *vrūd*, Zb. *warūd*, a brother.
Iš. *frī*, Zb. *ferī*, good.
Iš. *trās*, fear.

Sometimes, when a conjunct consonant is initial, the first member is dropped, as in:—

Av. *θrāyō*, Iš. *rūi*, Zb. *rāi*, *rā*, three.
Š. **dᵉvusk*,[1] Iš. *voks*, a snake.

We have vowel-contraction in Zb. *šom*, Prs. *šawam*, I become; Zb. *tō*, thee, Av. *tava*, and similar cases.

B. Semivowels and Consonants

A. *The Semivowels* y *and* v (w)

18. Original initial *y* is retained, and is not changed to *j* in:—

Skr. *yuga-*, Iš. *yōγ*, a yoke.

Prosthetic *y* is not so common as in the other Pāmīr languages. The only example I have come across is in Av. *haētu-*, Iš. *yetik*, a bridge, in which the *y* is substituted for the original *h*.

The letter *y* sometimes occurs where other Pāmīr languages have *γ* or *ž*, as in Iš. *yau*, W. *žau*, provisions; Iš. *yuz*, Sg. *yū*, W. *γūz*, S. *žez*, fuel. On the other hand we have Zb. *γūzd*, Š. *žēzd*, he ran.

19. Original *v* is preserved, except when initial before *ār* or *ər*, when it is vocalized to *u*. Thus:—

Av. √ *vaēn-*, Zb. *vīnum*, I see.
Av. *vafra-*, Iš. *varf*, snow.
Av. *daēva-*, Iš. *lēw*, a night-demon.
Av. *vār-*, Iš. *ur-naduk*, rain.
Av. *vəhrka-*, Skr. *vṛka-*, Iš. *urk*, a wolf.

[1] See Geiger, p. 298.

As in the case of *y*, prosthetic *v* (*w*) is not common. Thus:—

S. *woχt*, but Iš. *âṭ*, Zb. *ōt*, eight.

S. *waz*, but Iš. Zb. *ȧz*, I.

Š. *wuvd*, but Iš. Zb. *uvd*, seven.

We have, however:—

Av. *ast-*, Iš. *wastuk*, a bone. In this case the Yd. form is *yestoh*, with prosthetic *y*, and similarly, in other cases, Iš. has prosthetic *v* (*w*), where other languages have prosthetic *y*. Thus:—

Av. *ăp-*, W. *yupk*, Mj. *yāoγa*, Yd. *yauγ*; but Iš. *wek* or *vēk*, Zb. *wēk* or *wē*, water. Cf. Ōrmuṛī *w^{a}k*.

W. *yaχ*, Iš. *vēχ*, a twig.

B. *Surds*

20. As in other Pāmīr languages initial surds are preserved, but initial *c* becomes *ʦ*. Thus:—

Av. *kərəta-*, Iš. *kul*, *kūl*, Zb. *kal*, done.

Av. *karəta-*, Iš. *kel*, a knife.

Av. *tava*, Zb. *tō*, thee.

Skr. *pakṣman-*, Iš. *pâm*, wool.

Av. *pāδa-*, Iš. *pu*, Zb. *pūd*, a foot.

Av. *caθwārō*, Iš. *ʦ^{a}fur*, Zb. *ʦafūr*, four.

Av. *cašman-*, Iš. Zb. *ʦâm*, an eye.

21. As Geiger (p. 299) points out, an initial surd is sometimes changed to a spirant, as in:—

Av. *kafa-*, Iš. *χafuk*, foam.

W. *pei*, but Iš. *fei*, a shovel.

22. Medial surds are weakened to sonants. Thus:—

Av. *brāta*, Iš. *vrūd*, Zb. *warūd*, a brother.

Av. *χšap-*, Iš. *šab*, night.

In borrowed words, an Arabic medial *q* (ق) tends to become *χ*. Thus:—

Ar. *waqt*, Iš. Zb. *waχt*, time.

Ar. *taqsīm*, Zb. *taχsīm*, partition.

When *t* is preceded by the *r*-vowel it becomes *l*. Thus:—

Av. *mərəta-*, Iš. Zb. *mul*, dead.

Av. *kərəta*, Iš. *kul*, *kūl*, Zb. *kal*, done.

In one case we have a medial *t* preserved, if the Eranian form is correctly given by Geiger:—

Eranian **dūta-*, Iš. *dit*; but Yz. *δād*, smoke.

Similarly, medial *k* is preserved after the *r*-vowel in Skr. *vṛka-*, Av. *vəhrka-*, Iš. *urk*, a wolf.

An original medial *c* becomes *ʦ* in:—

Av. √ *muc-* + *paitiš* (Geiger, p. 300; Horn, *Grundriss*, 160); Iš. *pōmuʦuk*, to clothe; Zb. *pumeʦav*, clothe ye.

But after *n* it becomes *z* in:—

Av. *panca*, Iš. Zb. *pūnz*, five.

Again, medial *p* becomes *v* (*w*) in:—

Skr. *kapōta-*, Iš. *kuwid*, a pigeon.

Av. *supti-*, Iš. *suvd*, the shoulder.

C. *Sonants*

23. Initial sonants are, except in the case of dentals, usually weakened to spirants. Thus, for gutturals:—

Av. *gaoša-*, Iš. *γōl*, Zb. *γāl*, the ear.

Av. *gav-*, Iš. *γū*, Zb. *γūi*, a cow.

Skr. *gōdhūma-*, Eranian **gandhūma-*, Iš. *γundum*, wheat.

There is no trace of the change to *ž*, common in S. and Ṡ., and in this connexion compare Iš. *γūzd*, Š. *žēzd*, he ran.

For labials we have:—

Av. *brāta*, Iš. *vrūd*, Zb. *warūd*, a brother.

Av. *būza-*, Iš. *vuz*, a goat.

Av. √ *band-*, *basta-*; Zb. *wând*, bind thou; Iš. *vūst*, bound.

Av. √ *bū-*, *būta*, Iš. *vud*, Zb. *wod*, became.

Av. *j* (Indo-European g_2, g_2h), as in other Pāmīr languages, becomes *ž* in:—

Av. *jaini-*, Iš. *žānj*, a wife.

Av. *jan-*, Iš. *žanum*, I kill.

24. As original initial dental sonant in other Pāmīr languages becomes δ or *l*. In Iš. and Zb. it usually remains unchanged. Thus:—

Eranian **dūta-*, Iš. *dit*, smoke.

O. Prs. *dasta-*, Iš. *dŭst*, Zb. *dāst*, a hand.

Av. √ *dā-*, Iš. Zb. *dūd*, given.

Av. *dasa*, Iš. *dah*, Zb. *dōs*, ten.

Av. *dūra-*, Iš. Zb. *dīr*, far.

Av. *darəna-*, Iš. *dīr*, a ravine.

Av. *duγδa*, Iš. *udōγd*, a daughter.

But:—

Av. *daēva-*, Iš. *lēw*, a night-demon.

The last Iš. word is probably borrowed from the W. *līw*. It is the only case that I have noted in Iš. of an initial *d* becoming *l*.

25. As regards medial sonants, *g* is weakened to the corresponding spirant in:—

Skr. *yuga-*, Iš. *yōγ*, a yoke.

But *d* remains unchanged, and δ becomes *d* in:—

Av. *pāδa-*, Zb. *pūd*, a foot. In Iš. *pu* the final consonant has been apocopated, as explained in § 37.

Av. *maiδya-*, Iš. *mēd*, the waist.

In one case original *d* has become *r*, probably through *l*.

Skr. *svēda-*, Av. *χᵛaēδa-*, Iš. *χair*, sweat. Cf. S. *χaiδ*.

From the above we see that, unlike the other Pāmīr languages, Iš. preserves its dental sonants unchanged, and changes the soft dental spirant to the sonant. We shall see that there is the same preference for the dental sonant in the case of the hard dental spirant.

D. *The Spirants* χ, θ, *and* f

26. The spirant χ is preserved in:—

Av. *χara-*, Iš. *χur*, Zb. *χūr*, an ass.

The spirant *θ* is not preserved, but is changed to *d* (cf. § 25) in :—

Av. *gūθa-*, Iš. *γud-ārga* ; but Š. *γaθ*, dung.

The spirant *f* is preserved in :—

Av. *kafa-*. Iš. *χafuk*, foam.

27. The group *χr* is preserved in :—

Av. *suχra-*, Iš. *surχ*, red. The existence of Yd. *surk-oh* renders it unlikely that the Iš. word is borrowed from Prs.

The group *θr* loses its initial *θ* in :—

Av. *θrāyō*, Iš. *rūi*, Zb. *rāi*, *rā*, three.

The only example noted of the group *fr* is :—

Av. *vafra-*, Iš. *varf*, Mj. *varfa*, Yd. *verf-oh*, snow.

28. The group *χm* becomes *γm* in :—

Av. *taoχma-*, Iš. *teγm*, seed.

The group *χt* becomes *γd* in :—

Av. √ *tac-*, Phl. *tāχtan*, Iš. *tōγd*, he went ; Zb. *a-taγd*, he entered.

The group *ft* becomes *vd* in :—

Av. *supti-*, Iš. *suvd*, the shoulder.

Av. *hapta*, Phl. *haft*, Iš. Zb. *uvd*, seven.

Again, note in the above examples, the presence of the dental sonant.

E. *Nasals and Liquids*

29. As in other Pāmīr languages, *n*, *m*, and *r* are usually retained. Thus :—

Av. *nairya-*, Iš. *nark*, Zb. *nar*, male.

Av. √ *vaēn-*, Zb. *vīnum*, I see.

Av. *maiδya-*, Iš. *mēd*, the waist.

Av. *nāman-*, Zb. *nēm*, a name.

Av. *raoγna-*, Iš. *rēγn*, butter.

Av. *dūra-*, Iš. Zb. *dīr*, far.

30. For the group *nt* we have :—

Av. *dantan-*, Iš. *dând*, Zb. *dândak*, a tooth.

But in Zb. *-nti*, the termination of the 3rd pers. plur. of verbs, becomes *n*, as in :—

Av. *barənti*, they bear; Zb. *χaren*, they eat. No information is available as to the corresponding form in Iš.

The group *rt* becomes *l* (see § 22). The following are examples, two of which have already been given in § 22 :—

Av. *mərəta(-ka-)*, Skr. *mr̥taka-*, Iš. *muluk*, a corpse; Zb. *mālāk*, a man.

Av. *kərəta-*, Skr. *kr̥ta-*, Iš. *kul*, *kūl*, Zb. *kal*, done.

Av. *karəta-*, Iš. *kel*, a knife.

As for the group *rd*, I have not noted any example. The Iš. for "heart" is *avzuk*, which does not seem to have anything to do with Av. *zərəd-* (? cf. W. *püzüv*, *p^{a}zuw*). Nor have I noted any example of the group *dr*.

As for *rn* it becomes *r* in the only two cases noted :—

Av. *darəna-*, Iš. *dīr*, a ravine.

Skr. *uraṇa-*, Iš. *war-uk*, a lamb.

F. *Sibilants*

31. Original *s* and *z* are as a rule retained, whether initial or medial. Thus :—

Av. *sarəta-*, Iš. *sard*, cold.

Av. *dasa*, Zb. *dōs*, ten; Iš. *dah* is borrowed from Prs.

O. Prs. *dasta-*, Iš. *dŭst*, Zb. *dāst*, a hand.

Av. √ *zan-*, Iš. *zas*, *zus*, Zb. *zāt*, a son.

Av. *azəm*, Iš. Zb. *az*, I.

In the following medial *s* has perhaps become *ts* :—

Skr. *nāsā*, *nasta-*, Iš. *nits*, Zb. *nīts*, the nose.

32. Initial *š* is retained in :—

Av. √ *šu-*, Zb. *šom*, I go, I become; Iš. Zb. *šud*, gone, become.

Medial *š* becomes *l*, as in S. Thus :—

Av. *gaoša-*, Iš. *γōl*, Zb. *γāl*, the ear.

Av. *χšvaš*, Iš. *χol*, Zb. *χāl*, six.

Av. *maēša-*, Iš. *mēl*, a sheep.

Av. *spiš*, Iš. *spul*, a louse.

Av. *nišasta-*, Iš. *nulust*, Zb. *nalāst*, seated.

The sounds of *ž* and *γ* in other Pāmīr languages are sometimes represented by Iš. *y*. Thus:—

W. *žau*, Iš. *yau*, provisions.

S. *žez*, W. *γūz*, Iš. *yuz*, fuel.

On the other hand we have Zb. *γūzd*, Š. *žēzd*, he ran.

33. The group *χš* is generally represented by *χ*, as in S. Once it is represented by *š*, as in Š. Thus:—

Av. *χšvaš*, Iš. *χol*, Zb. *χāl*, six.

Av. *χšvipta-*, Iš. *χum*, milk.

Av. *χšap-*, Iš. *šab*, night.

The Iš. *χurs*, a bear, is evidently borrowed from Prs. *χirs*.

34. Indian *ṣṭ* is represented by *ṭ*, and Av. *štr* by *t*. Thus:—

Av. *ašta*, Skr. *aṣṭau*, Iš. *å̊ṭ*, Zb. *ōt*. Zb. *ōt* should probably also be *ōṭ*.

Av. *mušti-*, Skr. *muṣṭi-*, Iš. *muṭ*, a handful.

Av. *pištra-*, Iš. *put*, ground parched grain.

The group *šm*, as elsewhere, becomes *m*:—

Av. *cašman-*, Iš. Zb. *tsâm*, an eye.

Skr. *pakṣman-*, Prs. *pašm*, Iš. *pâm*, wool.

35. I have not noted any example of the group *sk* (*šk*). For *st* we have:—

Av. *staora-*, Iš. *šᵘtur*, a calf (elsewhere, an ox, yak, etc.).

Av. Skr. *asti*, Iš. *å̊st*, Zb. *āst*, he is.

Av. *basta-*, Iš. *vūst*, bound.

Av. *ast-*, Iš. *wastuk*, a bone.

I have no example for *sp*. Iš. *safēd*, white, is borrowed from Prs. The Iš. word for "horse" is *wrok*.

The groups *sy* and *sr*, as elsewhere, become *š*. Thus:—

Av. *syāva-*, Iš. *šu*, black.

Av. *sraoni-*, Iš. *šinj*, the hip.

Av. *sruta-*, Iš. *šud*, heard.

Av. *asru-*, Iš. *āšik*, a tear.

G. *The Aspirate*

36. Initial *h* disappears :—

Prs. *hazār*, Zb. *azār*, a thousand.

Av. *hapta*, Iš. Zb. *uvd*, seven.

Initial *hv* (Av. *hv-*, χ^v-, O. Prs. ^huv-, Prs. χ^v-) becomes χ, as in :—

Av. $\chi^vaēδa$-, Skr. *svēda-*, Iš. χair, sweat.

Av. √ χ^var-, Iš. $\chi arum$, Zb. $\chi aram$, I eat.

Note, that, in Yz., Av. *hvar-* becomes Yz. $\chi vōr$, sun.

H. *Miscellaneous*

37. (1) *Dropping of Consonants.*—There seems to be aphæresis in Iš. *rust*, W. *karust*, a fur robe (cf. Iš. *kurust*, skin). We have syncope of *ž* in Iš. *γēžd*, Zb. *γēd*, he said (Av. √ *vac-*.; see Horn, GNPE., 1072). Consonantal apocope occurs in Iš. and Sg., and, in Zb., it is so common as to be apparently almost optional. Thus: Zb. *pūd*, Iš. *pu*, a foot; Iš. *yuz*, Sg. *yū*, fuel; Prs. *hēc*, Iš. *hē*, anything; Zb. *tåt* or *tå*, a father; Zb. *šitåkak*, *štåk*, or *štå*, a daughter; Zb. *wēk* or *wē*, water; Zb. $\chi aren$ or χare, we eat, and many others in Zb.

(2) *Prothesis.*—Concerning prosthetic *y* and *v*, see § 18.

(3) *Metathesis.*—As instances of metathesis, we may quote :—

Phl. *ta*χ*r*, Prs. *tal*χ, Iš. *truš*, bitter.

Av. *vafra-*, Iš. *varf*, snow.

III. FORMATION OF WORDS AND COMPOSITION

A. Formation of Words

38. The materials available are too scanty to allow us to consider the formation of words with anything like the completeness attained by Geiger on pp. 308 ff. of the GIP.

(1) The suffix *-i*, forming abstract nouns is no doubt as common in Iš. as in other Pāmīr languages, but the only

example I can give is Zb. *saudāi*, trading, and this is probably borrowed.

I have not noted any instance corresponding to the feminine suffix S. *-āns*, W. *-unj*, unless it occurs in Zb. *wujinjåk*, a woman.

The *-ka*-suffix is very common. Thus, Iš. *urwēs* or *urwēs-ak*, a fox; Av. *haētu-*, Iš. *yeti-k*, a bridge; Av. *kafa-*, Iš. *χaf-uk*, foam; Av. *nairya-*, Iš. *nar-k*, male; Iš. *wro-k*, a horse; Iš. *mul*, dead, *mul-uk*, a corpse; Av. *asru-*, Iš. *āši-k*, a tear; Av. *ast-*, Iš. *wast-uk*, a bone; and many others. It will be observed that the junction-vowel varies, but that it is most often *u*. In Zb. the vowel is most often *å*, as in *dånd-ak*, a tooth; *ver-āk*, a horse; *štå*, *štå-k*, or *šitå-k-ak*, a daughter. In *šitå-k-ak* the suffix is duplicated. This suffix is also used to form the infinitive and the perfect participle of verbs, as in Iš. *χar-uk*, to eat; Zb. *kan-āk*, to do; Iš. *nulust-uk*, Zb. *nalāst-ak*, having seated oneself; Iš. *šud-uk*, Zb. *šud-āk*, having become.

(2) The only adjectival suffix noted is *-na* (W. S. *-an*, Š. *-ind*, *-and*), indicating possession, as in Iš. *pådšå-na*, of or belonging to the king.

(3) As already stated, the infinitive is formed by the addition of the *-ka*-suffix. The past participle follows the lines of the other Pāmīr languages, and need not detain us here. The perfect participle, as also already stated, is formed with the help of the *-ka*-suffix. In the case of the infinitive the suffix is added to the present stem, as in Zb. *deh-āk*, to strike; but, in the case of the perfect participle, it is added to the past participle, as in Zb. *dēd-āk*, having struck. In one case the *-ka* of the perfect participle is irregularly added to the present base, viz. in Zb. *is-āk*, not **āγad-āk*, having come.

B. Composition

39. As in other Pāmīr languages, the genitive usually resembles a *tatpuruṣa* compound, as in *lā'l sandūq*, a

ruby-box, i.e. a box of rubies; *durr χurjīn*, a pearl-sack, i.e. a sack of pearls. But the Persian order is sometimes used instead, as in *sandūq lā'l* and *χurjīn durr*.

40. I have noted the following prepositions used as verbal prefixes:—

Av. Skr. *ā* in Iš. *a-puχt-ān*, they listened; Iš. *a-tōγd*, Zb. *a-taγd*, he entered, compared with Iš. *tōγd*, he went.

Av. Skr. *ni*, in Iš. *nulust*, Zb. *nalāst*, he sat down.

Av. *paitiš*, in Iš. *pomutsuk*, to clothe; Zb. *pumetsav*, clothe ye; Av. *paitišmuχta-*, Phl. *patmōχtan* (Horn, *Grundriss, 160*).

Perhaps Av. Skr. *apa* occurs in the Iš. word *pedīn*, set thou alight; but I do not know the derivation of this word, and its very meaning is doubtful to me.

INDEXES OF THE WORDS QUOTED IN §§ 10–40

(For Old Persian, Avesta, and Sanskrit, the order of words is that customary for these languages. For other languages the order is that explained at the beginning of the Vocabulary appended to this work, consonants only being taken into account.)

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**gandhūma-*, 23.

OLD PERSIAN

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dasta-, 24, 31.
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asti, 35.
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√ *vaχš-*, 14.
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hvar-, 36.
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apa-, 40.
aśru-, 8.
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asthi-, 8.
ā-, 40.
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kapōta-, 15, 22.
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kṛta-, 16, 30.
kṣīra-, 8.
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IV. INFLEXION

A. The Article

41. The indefinite article is indicated by the numeral *wak* or *wok*, one, as in (12)[1] *wak kud āγad*, a dog came; (37) *wok ādam nulustuk*, a man has sat down. There does not appear to be any occurrence of the definite article in the story. No doubt the demonstrative pronouns are used with this force when it is required.

In Zb. the numeral *wok* is also used for the indefinite article. Occasionally we find instances of the Prs. *yā-e-waḥdat*, which in Zb. is weakened to *-e*. Thus, *armān-e*, a longing. Sometimes both *wok* and *-e* are used, as in *wok bāzargān-e wod*, there was a certain merchant.

B. Nouns Substantive and Adjective

42. *Gender.*—I have not traced any signs of distinction of gender.

43. *Number.*—Throughout the story the plural nominative is everywhere the same as the singular. Moreover, when the noun is inanimate, the nominative plural governs a singular verb. Thus:—

(8) *wēv dēr žūnduk šud*, their bellies became hungry.
(11) *ar-wadak ʦåm kūr šud*, both eyes became blind.
(17) *i ʦåm tåza šu*, his eyes will become restored.

[1] Here and elsewhere the numerals refer to the paragraphs of the Iškāšmī story.

But, in the story, *dēr* and *ʦåm* are the only two inanimate nouns that occur in the plural. One instance occurs of an animate plural noun in the nominative:—

(12) *dō ādam-ān šåwal šud*, the two men went (on) the road.

Here the suffix *-ān* belongs to *šud* (*šud-ān*, they went), and is not the sign of the plural of *ādam*. It will be observed that here the plural nominative is the same as the singular, but that, with an animate subject, the verb is in the plural.

In Zb. a plural is formed by adding *-ai* or *-en*. Either seems to be used indifferently. Thus *tåt*, a father; *tåt-ai* or *tåt-en*, fathers: *māl*, property; *māl-ai*, properties. I consider that the form in *-en* is the original, and that *-ai* stands for *-e*, a development of *-en*, by apocope of the final consonant, which is very common in Zb. (see § 37, 1). The plural forms occur for both animate and inanimate nouns. The plural termination is often dropped, or, in other words, the plural may optionally have the same form as the singular. This is the general rule when the noun is in agreement with a numeral, or with an adjective indicating plurality.

Occasionally, in Zb., we find a periphrastic plural, as in *hamrah*, a friend; plural, *hamrah-gan*.

44. *Case.*—The vocative is the same as the nominative.

The accusative is generally the same as the nominative, as in:—

(6) *tu χē ʦåm kūr kun*, do thou make thine own eye blind.

(16) *wak tabīb avīraw*, bring ye a physician.

This form of accusative is common in cognate accusatives, as in:—

(3) *safar-ān šud*, they went a journey; and in nominal verbs, as in:—

(13) *kud wan kutal kūl*, the dog did leading him, i.e. led him.

Sometimes the accusative is formed by adding *-i* to the nominative. As shown by Zb. (see below, §§ 48–9), this is really the termination of the oblique case, the use of which, in Iš., is confined to the accusative. Thus:—

(13) *wi dumb-i nad*, he grasped its tail.

(19) *i gul gap-i šud*, he heard all his talk.

(27) *wa wuz-i zōγd*, he took the goat.

(27) *i talχā-i zōγd*, he took its bile.

(33) *χazīna-i-γaib-i tsa fak talapum*, I demand a hidden treasure from Your Honour. (Here the first *i* in *χazīna-i-γaib-i* is *iẓāfat*.)

Note that in the frequently recurring word *ambi*, a cave, the final *i* is part of the word, and is not the sign of the accusative.

There is a general oblique case, which in the singular is always the same as the nominative. As explained above, it originally ended in *-i*, which has been dropped. For the plural oblique see below (§ 47). The oblique case may be used by itself for almost any case, as in the following:—

(12) *wak rōz, tå vužēr, nulust*, he sat for one day till evening.

(19) *sahar tsa wadak χut*, at dawn he arose from there.

(33) *wak dzå ambi åst*, in a certain place there is a cave.

The genitive is usually expressed, as in other Pāmīr languages, by simply prefixing the governed to the governing noun thus:—

(15) *pådšå χān*, the king's house.

(21) *pådšå quslāq*, the king's town.

(24) *pådšå udōγd tsåm*, the king's daughter's eyes.

The reverse order sometimes occurs, that of Persian being followed. Thus:—

(5, 9) *wak lav gåla*, a piece of bread.

(33) *durr χurjīn* and also *χurjīn durr*, a sack of pearls.

(33) *lā'l sandūq* and also *sandūq lā'l*, a box of rubies.

The force of the genitive may be given by converting the governed noun into an adjective of possession by adding the suffix *-na* (see § 38, 2). Thus:—

(16) *pådšå-na wak udōγd kūr šuduk*, a daughter of the king has become blind.

45. Other case relations are indicated with the aid of prepositions and postpositions added to the oblique form.

The following are prepositions:—

dar, in.	*tå*, until, up to.
pa, in, into.	*tar*, to, into, on to, up to.
po, in.	*ʦa*, from.

The following are postpositions:—

bā, to, for.	*ʤå*, near to, to (place) = Hindī *pās*.
bād, after.	
darūn, among, within.	*sar ʤå* in front of.
	viš, below, underneath.

Sometimes a noun may be governed by a preposition and a postposition at the same time, the two forming a compound, with the noun between. Thus:—

pa . . . bun, below.

po . . . darūn, inside.

46. The following are examples of the use of these prepositions and postpositions:—

(16) *pådšå dar γazab šud*, the king became in anger, i.e. became enraged.

(19) *nakwa kūr pa ambi ʦē vud*, this blind man, who was in the cave.

(18) *χē dūst pa kūl dū*, (if) he put his hand into the pool.

(12) *tå vužēr nulust*, he sat till evening.

(21) *tar pådšå quslāq šud*, he went to the king's town.

(13) *tar ambi wan wud*, he took him into the cave.

(18) *tar cenār wan sâmbu*, (if) he smear it on to the plane-tree.

(31) *tar taχt nīd*, sit down on to the throne.

(15) *az-īm nēr tar pådšå χān-um vud*, I was to-day in the king's house.

(14) *χurs ʦa urwēs frut*, the bear inquired from the fox.

(18) *ʦa kūl vēk zånzu*, (if) he take water from the pool.

The preposition *ʦa* often drops its final vowel, as in :—

(10) *ʦ'-χē sår wak ʦåm kif*, from thine own head pierce an eye. So :—

(7) *ʦ'-wadak*, from there, thence.

(28) *sahar pådšå bā χabar šud*, at dawn news came to the king.

(34) *šud ambi bā*, he went to the cave.

(35) *man pådšå bā ussum*, shall I take this off to the king ?

(34) *χē χaruk bā avul, pomutsuk bā mus avul*, he obtained (food) for his own eating, he obtained clothes for putting on.

(17) *tu mål darūn wok kabūt vuz åst*, among thy cattle there is a blue goat.

(20) *χē dūst dēd kūl darūn*, he put his own hand within the pool.

(29) *pådšå ʤå-ān āγad*, they came near (to) the king.

(18) *ambi sar ʤå wak sabz cenår åst*, in front of the cave there is a green plane-tree.

(20) *cenår viš šud*, he went beneath the plane-tree.

The preposition *pa* combines with *ī*, it, into *pī*. We thus get *pī bun* (for *pa ī bun*) *wak kūl åst*, below it there is a pool (18).

(33) *po wa ambi darūn wak χurjīn durr åst*, within that cave there is a sack of pearls.

47. In the plural the oblique case is generally the same as the nominative. Sometimes it ends in *-åw* or *-ā*, corresponding to the W. *-aw*, S. *-iw*, and Yd. *-ef*. Examples of the oblique plural are :—

Accusative.—(25) *agar mun udōɣd ʦåm tāza kul-ut*, if (i.e. when) thou hast made my daughter's eyes restored.

(21) *pådšå χē wazīr-åw gūl kūl*, the king assembled his viziers.

Oblique case.—(8) *cand rōz šåwal-ān tōɣd*, they went along the road for some days.

(16) *pådšå χē wazīr dar ɣazab šud*, the king became in anger with his viziers.

(18) *tar χē ʦåm såmbu*, (if) he smear (it) on his eyes.

(16) *pådšå χē wazīr-ā bā ɣēžd*, the king said to his viziers.

(22) *ʦa wazīr-åw frut*, he inquired from the viziers.

48. In Zb. the declension of nouns closely resembles the above. The oblique case, singular and plural, ends in *-a*, *-e*, or *-i*. These can all be used as terminations of the oblique case, but there is a tendency to use *-a* most often for the genitive, and *-i* most often for the accusative, although in each case either of the other two terminations may be used instead. As in Iš. this termination is very often dropped, so that all these cases—accusative, genitive, and oblique—then have the same form as the nominative. On the other hand, the genitive sometimes adds its termination to the oblique form in *-i*, instead of directly to the base. Thus, the oblique case of *sāl*, a year, is *sāl-i*, and from this a genitive, *sāl-i-a* is formed, as in *am verāk ʦamend sāl-i-a āst*, of how many years (i.e. how old) is this horse?

49. As examples of these Zb. forms we may quote:—

vuʦ-a zāt am-a iχā-i-a nadāk, the son of the uncle has married this (person)'s sister. Here *vuʦ-a* is genitive of *vuʦ*, an uncle; *am-a* is genitive of *am*, this; and *iχā-i* is the accusative of *iχā*, a sister; the *-a*, being the pronominal suffix indicating "he", the subject of *nadāk*.

yū χātir gål-i (nom. *gåla*)*-ē dūd*, thou gavest (*dūd-ē*) bread for him.

ka tī zāt-i lāyiq-am nast, I am not worthy for (i.e. to be) thy son. Here *zāt-i* is the oblique singular of *zāt* a son, governed by the preposition *ka*. *Nast-am*, I am not.

zīn-a ka verāk-a dam deh, put the saddle on the horse's back. Here *zīn-a* is the accusative, and *verāk-a* is the genitive.

ao ka wok verāk-a sar, pa ū daraχt-a vīš, nalāstak, he is seated on a horse under that tree. Here *verāk-a* is in the oblique case, governed by *ka . . . sar*, and similarly *daraχt-a*, governed by *pa . . . vīš*.

The termination *-e* is merely a variant of *-i*, and examples of it are unnecessary. In my materials it occurs only in paradigms, and not in connected sentences.

As examples of the dropping of the termination in Zb., we may quote:—

ṭsa paγao wē newar, draw water from the well. Here *wē* is in the accusative. Its full form is *wēk*, acc. *wēk-i*, so that not only has the termination of the accusative, but also the final consonant has been dropped (see § 37, 1).

wok naukar qīvd, he called a servant. Here *naukar* is in the accusative.

ka wāš wånd, bind with a rope. Here *wåš* is in the oblique case.

So many others. The plural follows exactly the same lines, the terminations *-ā*, *-e*, and *-i* being added to the nominative plural.

All this shows the origin of the Iš. termination *-i* of the accusative and of the genitive construction. In Zb. the terminations of the oblique case are in process of disappearance, but the *-i* is still more or less preferred for the accusative. In Iš. this accusative termination *-i* is the only one that has survived, and it, too, is falling out of use. In the genitive and the oblique case the termination has altogether disappeared.

50. *Adjectives.*—Adjectives call for few remarks. In both Iš. and Zb. they are immutable, changing neither for

NUMERALS

English.	Iškāšmī.	Zēbakī.	Sanglīcī.	Munjānī.	Yüdγā.	Waχī.	Sarīkolī.	Šuγnī.	Yāzγulāmī.	Yaγnōbī.
one . .	*wak, wok*	*wok*	*vāk*	*yu*	*yū*	*ūi*	*īv, ī*	*yiw, yī, ī*	*wōγ*	*ī*
two . .	*dau, dō*	*dōv, dō*	*dū*	*lu, le*	*lo*	*būi*	*δāu, δā*	*δo*	*δau*	*du*
three . .	*rūi*	*rāi, rā*	*trāi*	*šerāi*	*šuroi*	*trūi*	*harōi*	*ārrai*	*tsoi*	*tirāi*
four . .	*tsafur*	*tsafūr*	*safor*	*cfūr*	*cšīr*	*tsabūr*	*tsavur*	*tsavōr*	*cēr*	*tifār*
five . .	*pūnz*	*pūnz*	*pānz*	*pānj*	*pānš, panj*	*pānz*	*pinz*	*pinz*	*pindz*	*panj*
six. . .	*χol*	*χal*	*χoār*	*āχše*	*uχšoh*	*šād*	*χel*	*χāuš*	*šū*	*uχš*
seven . .	*uvd*	*uvd*	*hoft*	*avde*	*avdoh*	*hūb*	*üvd*	*wuvd*	*hōvd*	*avd*
eight . .	*åṭ*	*ōt*	*hat*	*aškie*	*ašcoh*	*hāṭ*	*woχt*	*wašt*	*hōšt*	*ašt*
nine . .	*naw*	*nao*	*nao*	*nau*	*nav*	*nāo*	*nēaw*	*nāo*	*nū*	*nau*
ten . .	Borrowed from Prs.	*dōs*	*dās*	*dah* (Prs.)	*los*	*δas*	*δēs*	*δīs*	*δus*	*das*
eleven .		...	...	...	*las-yū*	*δas-īv*	*δēs-at-ī*	*δīs-et-yīw*	...	...
twenty .		*wišt*	...	Borrowed from Prs.	*wīstoh*	*wīst*	*vīst*	...	...	...
fifty . .		Borrowed from Prs.	...		*lu-wīst-o los*	*pinjåh*	*pinjūh*	...	...	...
hundred .			...		*šår*	*sad* (Prs.)	*sad* (Prs.)	...	...	...
thousand		*azār*	...		...	*hazår*	*hazår*	...	...	...

The sign ... indicates that the word is not known to me.

gender nor for number. The adjective precedes the qualified substantive.

The Iš. materials give no example of the comparative degree. In Zb. the Prs. suffix *-tar* is used to form both comparative and superlative, as in Zb. *ferī-tar*, better or best, the thing with which comparison is made being put in the oblique case, governed by *ŧa*, from.

Occasionally we come across an adjective used in the Persian manner with *iẓāfat*, as in Iš. (33) *χazīna-e-γaib*, a hidden treasure. The same sometimes occurs in Zb., and in both cases is evidently mere borrowing.

51. A comparative list of numerals appears on p. 36. The Iš., W., and Yz. forms are those collected by Sir Aurel Stein; the Zb., Mj., and Yd. forms are taken from my materials, and the others from Shaw and Geiger.

C. Pronouns

52. The following are comparative tables of the 1st, 2nd, and 3rd personal pronouns. The Iš. forms are those collected by Sir Aurel Stein. The Zb., Mj., and Yd. forms are taken from my materials, and the others are from Shaw and Geiger. No forms are available for Sg. and Yz.

Each of these pronouns has two forms of the genitive—an ordinary genitive, corresponding to our "my", "thy", "his", etc., and a genitive absolute, formed in Zb. by adding *-nen* (or *-nan*) or, after a consonant, *-en* (or *-an*) to the simple genitive. The genitive absolute corresponds to our "mine", "thine", "his", "hers", "ours", "yours", and "theirs", respectively. No forms of the genitive absolute are available for Iš. The corresponding terminations in other languages are W. S. *-an*, Š. *-end*, *-nd*. It is parallel to the adjective of possession (Iš. *-na*, W. S. *-an*, Š. *-ind*, *-and*) used as a genitive of nouns, as described in §§ 38, 2; 44.

53. 1st Person, "I," etc.

English.	Iškāšmī.	Zēbakī,	Munjānī.	Yüdγā.	Waχī.	Sarīkolī.	Šuγnī.	Yaγnōbī.
Sing.								
Nom.	*az*	*az*	*ze*	*zo*	*wuz*	*waz*	*wuz*	*man*
Dat.	*mum bā*	*mak*	*nā men*	*na men*	*ma-r*	*mu-r*	*mu-r*	*man*
Gen.	*mun*	*men*	*že men*	*wa men*	*žü, žüi*	*mu*	*mu*	*man*
Gen. abs.	?	*men-en*	*mo-kān*	*men*	*žui-an*	*mu-yan*	*mu-nd*	?
Obl.	*mum* (?), *mun*[1]	*men*	*men*	*men*	*ma, maž*	*mu*	*mu*	*man*
Plur.								
Nom.	?	*mōχ*	*māχ*	*maχ*	*sak, sakišt*	*maš*	*māš*	*māχ*
Dat.	?	*mōc*	*nā māχ*	*na maχ*	*sak-ar*	*maš-ir*	*māš-ar*	*māχ*
Gen.	?	*mōc*	*že māχ*	*wa maχ*	*spā*	*maš*	*māš*	*māχ*
Gen. abs.	?	*mōc-en*	*a māχ-kān*	*a maχ*	?	*maš-an*	*māš-end*	?
Obl.	?	*mōc*	*māχ*	*maχ*	*sak*	*maš*	*māš*	*maχ*

[1] The only oblique case noted is the dative *mum-bā*, to me. In this the *n* of *mun* has probably become *m* before *b*.

55. 2nd Person, "thou," etc.

English.	Iškāšmī.	Zēbakī.	Munjānī.	Yüdγā.	Waχī.	Sarīkolī.	Šuγnī.	Yaγnōbī.
Sing.								
Nom.	*tu*	*tō*	*to*	*to*	*tu*	*tao*	*tu*	*tu*
Dat.	*tu bā*	*tō bā*	*nā to*	*na to*	*ta-r*	*tü-r*	*tu-r*	*tau*
Gen.	*tu*	*tī*	*že to*	*wa ta*	*ti*	*tü*	*tu*	*tau*
Gen. abs.	?	*tī-nen*	*to-kān*	*ta*	*ti-an*	*tü-yan*	*tu-nd*	?
Obl.	*tu*	*tō, tī*	*to*	*to*	*tao*	*tü*	*tu*	*tau*
Plur.								
Nom.	*tamuχ*	*tōmōχ*	*māf*	*maf*	*sāišt*	*tamāš*	*tamā*	*šumāχ*
Dat.	*tamuχ bā*	*tōmōχ bā*	*nā māf*	*na maf*	*sav-ar*	*tamāš-ir*	*tamā-r*	*šumāχ*
Gen.	? *tamuχ*	*tōmōχ*	*že māf*	*wa maf*	*sav*	*tamāš*	*tamā*	*šumāχ*
Gen. abs.	?	*tōmōχ-en*	*a māf-kān*	*a maf*	*sav-an*	*tamāš-an*	*tamā-nd*	?
Obl.	*tamuχ*	*tōmōχ*	*māf*	*maf*	*sav*	*tamāš*	*tamā*	*šumāχ*

57. 3rd Person, "he," "she," "it," etc.

English.	Iškāšmī.	Zēbakī.	Munjānī.	Yüdγā.	Waχī.	Sarīkolī.	Šuγnī.	Yaγnōbī.
Sing.								
Nom.	*wa*	*ao*	*wo*	*wo*	*yao*	*yü*	*yü* fem. *ya*	$a\chi$
Dat.	*wan bā*	*yū bā*	*nā wan*	*na wen*	*ya-r*	*wi-r*	*wi-r, wum*	*avi*
Gen.	*i, wi*	*yū*	*že wan*	*wen*	*yao*	*wi*	*wi, wum*	*avi*
Gen. abs.	?	*yū-nen, yū-nan*	*wan-kān*	*a wen*	*yao-an*	*wi-yan*	*wi-nd*	?
Obl.	*wan*	*yū, wū, wō*	*wan*	*wen*	*yao*	*wi*	*wi, wum*	*avi*
Plur.								
Nom.	?	*āwend*	*wai*	*woi*	*yaïšt*	*woδ*	*wāδ*	$a\chi tit$
Dat.	?	*āwenda bā*	*nā waf*	*na wef*	*yavv-ar*	*wief-ir*	*wief-er*	*auti*
Gen.	*wēv*	*āwenda*	*že waf*	*wef*	*yav*	*wief*	*wief*	*auti*
Gen. abs.	?	*āwend-en*	*waf-kān*	*a wef*	*yav-an*	*wief-an*	*wief-end*	?
Obl.	?	*āwenda*	*waf*	*wef*	*yav*	*wief*	*wief*	*auti*

54. The following are examples of the use of the pronoun of the 1st person in Iš.:—

(6, 25) *az tu-bā dayum*, I will give to thee.

(30) *az zus*, I (am thy) son.

(35) *az χadak χarum, nēdum*, I myself will eat, I will sit.

(5) *wak lav gåla mum-bā dai*, give to me a piece of bread.

(24) *mum-bā hukm ʦe šu*, if the order be (given) to me.

(26, 33) *mum-bā iž̌um*, bring to me.

(25) *agar mun udōγd ʦåm tāza kūl-ut*, if (i.e. when) thou madest my daughter's eyes restored.

56. The following are examples of the use of the pronoun of the 2nd person in Iš.:—

(6) *tu χē ʦåm kūr kun*, make thou thine eye blind.

(29) *χē udōγd tu-bā dayum, tu χuš-waχt šuī*, (if) I give to thee my daughter, wilt thou be pleased?

(32) *cīz talapi tu*, what dost thou demand?

(6, 10, 25) *az tu-bā dayum*, I will give to thee.

(33) *lā'l sandūq gul mum-bā, durr χurjīn gul tu-bā*, the box of rubies is all for me, the sack of pearls is all for thee.

(17, 26) *tu mål darūn wak kabūt vuz åst*, in thy flock there is a blue goat.

(22) *nēr-bā dah rōz tamuχ-bā qarār vud, nēr tamuχ žanum*, the agreement for you was ten days up to to-day, to-day I will kill you.

58. The following are examples of the use of the pronoun of the 3rd person in Iš.:—

(18) *wa cenår nasu*, (if) he grasp the plane-tree.

(20) *wa cenår nad*, he grasped the plane-tree.

(27) *wa vuz-i zōγd āγad*, he took the goat (and) came.

(13) *kud wan kutal kūl, wad; tar ambi wan wud*, the dog led him (and) took him away, (and) took him away into a cave.

(18) *tar cenâr wan sâmbu*, (if) he smear it on the plane-tree.

(33) *wan zânz mum-bā ižum*, take it (and) bring it to me.

(4) *i dēr žūnduk šud*, his belly became hungry.

(17) *agar . . . i korost zânz, i tsâm tâza šu*, if he takes its skin, his eyes will become restored.

(18) *i tsâm siyāt šu*, his eyes will become restored.

(19) *i gul gap-i šud*, he heard all his talk.

(27) *i talχā-i zōγd*, he took its bile.

(28) *i udōγd tsâm sihat šud*, his daughter's eyes became well.

(38) *i dēr kandār kul*, he made his belly pieces (i.e. he tore it in pieces).

(13) *wi dumb-i nad*, he grasped its tail.

(8) *wēv dēr žūnduk šud*, their bellies became hungry.

59. As in the other Pāmīr languages, free use is made of pronominal suffixes. A comparative table of those in use is given on the page opposite.

When these suffixes consist of more than one letter, the initial vowel is dropped after another vowel; or, more correctly speaking, the initial vowels of these suffixes do not really form part of the suffixes, and are only inserted, for the sake of euphony, when the suffix follows a consonant. Sometimes, if a suffix is added to a word ending in *i*, the vowel of the suffix is retained, and a *y* is inserted between the two vowels so as to prevent a hiatus. Thus (38) *ham-digari-y-ān*.

No information is available as to the forms of the suffixes for the plurals of the 1st and 2nd persons in Iš. The forms given for Mj. and Yd. should be taken with some reserve, as the materials from which they are furnished are rather scanty. The Yn. forms are borrowed from Persian.

As regards Zb. it will be remembered that this dialect is fond of rejecting a final consonant (§ 37). This accounts

Pronominal Suffixes

English.	Iškāšmī.	Zēbakī.	Munjānī.	Yüdγā.	Waχī.	Sarīkolī.	Šuγnī.	Yaγnōbī.
1st Person								
Sing.. .	*-im, -um*	*-am, -em, -im*	*-em, -am*	*-em*	*-am, -im*	*-am*	*-am, um*	*-m*
Plur.. .	?	*-en, -e*	*-am*	*-em*	*-an, -in*	*-an*	*-am*	*-māχ*
2nd Person								
Sing.. .	*-at, -ut*	*-ē, -ī, -ai*	*-et, -ai*	*-et*	*-at, -it*	*-at*	*-at*	*-t*
Plur.. .	?	*-ev, -e, -av, -a*	*-af*	*-ef*	*-av, -iv*	*-av*	*-et*	*-šint*
3rd Person								
Sing.. .	Caret.	*-a*	*-ai, -a*	Caret.	Caret.	Caret.	*-i, -ē*	*-š*
Plur.. .	*-ān*	*-en, -e*	*-at*	*-et*	*-av, -iv*	*-av*	*-en*	*-šint*

for the duplicate forms *-en*, *-e*; *-ev*, *-e*, and so on. In Zb. the suffix of the 3rd person singular is *-a*, but it is very often omitted, so that we here see, as usual, the origin of the fact that Iš. does not—at least as far as the story shows—use any suffix for this person.

60. As in other Pāmīr languages, these suffixes are most often employed to indicate the person of a past tense of a verb. Thus, Iš. *apuχt-ān*, they listened. But they are separable, and are most commonly attached, not to the verb, but to some other word in the sentence. Thus, (35) *az-im lēv šud*, for *az lēv šud-im*, I became mad. When this occurs the suffix may be repeated several times in the sentence, as in (2) *dō ādam-ān safar-ān šud* for *do ādam safar šud-ān*, two men went a journey.

61. Other examples of the use of these suffixes in Iš. are the following:—

(15) *az-īm nēr tar pådšå χān-um šud*, to-day I went into the king's house. Here the suffix occurs twice—as *-īm* (exceptional for *-im*), and as *-um*.

(14) *tu-t kum ʒå wud*, (in) what place wast thou? For *tu . . . wud-at*.

(18) *ai tu-t pådšå bēfām-at vuduk*, O king, thou hast become foolish. Here the suffix occurs twice; for *tu . . . bēfām vuduk-at*.

(3) *ʦand rōz-ān šåwal šud*, for some days they went along the road.

(7) *ʦ'-wadak-ān tōγd*, from there they went on.

(29) *pådšå ʒå-ān āγad*, they came near the king.

(36) *āγad-ān, apuχt-ān*, they came, they listened.

(38) *ham-digar-i-y-ān kēu kul*, they made trouble to each other. Here *ham-digar-i* is the accusative of *ham-digar*, and *y* is inserted before the *-ān* for the sake of euphony.

Sometimes these suffixes are used instead of the verb substantive. Thus:—

(30) *tu-t tāt*, thou art (my) father.

62. In Zb. these suffixes are employed not only to indicate the subject of the verb, but also in a wider way. Thus, in *az-im yū zāt ka fai tāziāna dēdāk-am-a*, I have beaten his son with many stripes; the subject "I" is indicated by *-im* and *-am*, and the object "him" (i.e. the son) is indicated by the suffix *-a*. *Dēdāk-am-a* accordingly means "I have beaten him". Again, in *apnit-a wod-am*, the subject "he" is indicated by *-a*, and the indirect object "for me" is indicated by *-am*. The phrase is therefore literally, "lost-he was-for-me," i.e. I lost him.

63. *Demonstrative Pronouns.*—In Iš. the proximate demonstrative pronoun appears under two forms. The first is *nakwa*, this. The base *nak-* also appears in S. *nak-yam*, this way, and *nak-dâs*, thus; in Yn. *nah-it*, this very (sg. acc.); and perhaps in Š. *ik-yam*, this very. I connect the Iš. S. and Yn. forms with Skr. *ēna-*, Phl. Prs. *īn*, to which the *-ka*-suffix has been added. The affiliation of the Š. form to this group is doubtful. It is more probably to be referred to Skr. *ayam*, Prs. *ē*, also with the *-ka*-suffix.

The other form appears in *man*, this (acc. sg.), and *miv*, their. This also occurs in W. *yem*, this; S. *yam*, this (sg. obl. *mi*, pl. nom. *moδ*, obl. *mef*); Š. *yem*, *yam*, this (sg. obl. *mi*, pl. *māδ*, obl. *mēf*); Mj. *ma*, this (pl. obl. *maf*); Yd. *mo*, *wem*, this (sg. obl. *man*, pl. obl. *maf*); Zb. has *am*, this.

The following examples of this pronoun occur in the Iš. story:—

(17) *agar nakwa vuz avirī*, if he finds this goat.

(19) *nakwa kūr pa ambi tsē vud*, this blind man who was in the cave.

(35) *man pâdšâ bā ussum*, shall I take away this to the king?

(23) *wak rōz miv gunā tsa fak tilapum*, I ask from Your Honour (pardon for) the fault of these for one day.

64. The remote demonstrative pronoun is *wa*, that, etc., the same as the 3rd personal pronoun. Thus:—

(33) *po wa ambi darūn*, inside that cave.

Another remote demonstrative pronoun found in Sir Aurel Stein's list is *dīr*, that. With this we may compare S. sg. obl. *di*, this (pl. nom. *duδ*, obl. *def*); Š. *di*, of this (Pl. nom. *daθ*, obl. *def*). Geïger (p. 320) compares the S. and Š. forms with the Paštō *dē*, this. I am unable to account for the final *r* in the Iš. form, unless the latter is a dative.

65. In Zb. the personal pronoun of the 3rd person is used as the remote demonstrative. When used as an adjective any of the forms *ao*, *ū*, or *wō* may be used for any number or case, but the two latter have not been noted in agreement with a nominative.

66. *Reflexive Pronoun.*—The reflexive pronoun in Iš. is *χad-ak*, self, in which the *-ak* is the *-ka*-suffix. We may compare the emphatic termination *-aθ* in Š. *χub-aθ*, self. With *χadak* we may compare W. *χut*, S. *χü*, Š. *χu*, *χub-aθ*, Yd. *koyah* (so Biddulph, ?*χoyah*). As an example for Iš., we have:—

(35) *az χadak χurum, nēdum*, I myself will eat, will sit.

67. Sir Aurel Stein's list also gives *fak*, self, a word which I have not found in this sense in the story. In form it resembles S. *fük*, Š. *fuk*, all, but does not agree in meaning with these words. The nearest form in this sense that I have met is the Dardic (Gawarbati) *phu-ka*, self. I have no suggestion to make as to its derivation, unless it is connected with Skr. *sva-* (through **spa-*, **hpa-*, **pha-*), self, with the Dardic change of *v* to *p* and the *-ka*-suffix. In this case the word would be borrowed from Dardic. The word *fak* occurs twice in the story, and in each case seems to mean "Your Honour", much as, in Hindī, *āp* means both "self" and "Your Honour". Thus:—

(23) *wak rōz miv gunā tsa fak tilapum,* I demand from Your Honour (pardon for) their fault for one day.

(33) *χazīna-e-γaib tsa fak talapum,* I demand from Your Honour a hidden treasure.

68. The Iš. word for "own" is *χē.* As usual it always refers to the subject of the sentence and means "my own", "thy own", "his own", etc., according to the context. The corresponding words in the other Pāmīr languages are Zb. *χē,* Mj. *χai,* Yd. *χwē,* W. S. *χü,* Š. *χu,* Yn. *χapi, χēpi.* The word occurs very frequently in the story. A few examples will suffice:—

(6) *tu χē tsåm kūr kun,* make thine own eye blind.

(10) *ts' -χē sår wak tsåm kif,* pierce an eye from thine own head.

(7) *frī χē tsåm kift,* Good pierced his own eye.

69. *Relative Pronoun.*—In all the Pāmīr languages the force of the relative pronoun is most generally expressed by the help of a verbal adjective in (W.) *-ung* or (S.) *-enj.* Thus (Shaw, JASB. xlv, p. 169), W. *cini ṣkōt-ung χalg,* the person who breaks the cup.

As has occurred in many languages, there is also a tendency to employ the base of an interrogative pronoun with the force of a relative. Thus, in the story, we have *tse* or *tsē* or *za* (cf. Yd. *tsi,* what?) used as relatives in:—

(18) *tse-rang kūr tse vūnī,* whatever kind of blind man who there may be, equivalent to "if there be any kind of blind man".

(19) *nakwa kūr pa ambi tsē vud,* this blind man who was in the cave.

(34) *hē cīz nus vud, za wadak paidå na šu,* there was not anything which is not manifest there.

As in the first example, *tse* or *tsē* may practically have the force of "if". Similarly:—

(24) *mum bā hukm tsē šu,* if there be an order (given) to me.

Zb. uses the Prs. *ki* as a relative.

70. *Interrogative Pronouns.*—In Iš. *kudum* is "who?" and *kum* or *cīz* is "what?". So *kum ʤå*, what place? is used to mean "where". The corresponding words in other Pāmīr languages are:—

Who?—Zb. *kāi*, Mj. *kedēva*, Yd. *kedi*, W. *kūi*, S. *coï*, Š. *cāi*, *ci*, Yn. *kaχ* (obl. *kāi*). These all go back to the old pronominal base *ka-*.

What?—Zb. *ʦīz*, Mj. *štē*(?), Yd. *ci* (Biddulph, *ʦi*), W. *ʦīz*, S. *ʦēiz*, Š. *kā*, *cīz*, *ʦiz*, Yn. *cā*. These may all be compared with Prs. *cī*, *cīz*.

Examples of the Iš. forms are:—

(14) *tu-t kum ʤå vud*, where werest thou?

(16) *cīz χabar åst*, what news is there?

(32) *cīz talapi tu*, what dost thou demand?

71. *Other Pronominal Forms in Iš.*:—

wak, a certain (see the article, § 41).

cand, *ʦand*, some, several.

ʦē-rang, whatever kind of.

hē cīz, anything.

ham-digar, each other.

Hē, in *hē cīz*, is the Prs. *hēc*, with apocope of the final consonant (§ 37). The other forms call for no remarks. The following are examples:—

(8) *cand rōz šåwal-ān tōγd*, for some days they went (along) the road.

(14) *cand waχt šuχt*, some time passed.

(3) *ʦand rōz-ān šåwal šud*, for some days they went (along) the road.

(32) *ʦand rōz bād šak āγad*, after several days Bad came.

(18) *ʦē-rang kūr ʦē vūnī*, whatever kind of blind man who there may be.

(34) *hē cīz nus vud, za wadak paidå na šu*, there was not anything that is not manifest there.

(38) *ham-digar-i-y-ān kēu kul*, they made trouble to each other.

D. Verbs

72. As in other Pāmīr languages the conjugation of the verb is founded on two principal bases—the present and the past. On the present base are founded the present-future tense, derived from the old present, and other connected tenses. The past base is the past participle. From it the past tense is formed by the addition of the separable pronominal suffixes described in §§ 59 ff. A perfect participle is formed by strengthening the past participle by the addition of the *-ka*-suffix (see § 38, 3). A perfect tense is formed from the perfect participle, as in the case of the past tense, by the addition of the separable pronominal suffixes. In all this Iš. is in accord with the other Pāmīr languages.

73. The materials for illustrating the conjugation of Iš. verb are confined to the verbal forms found in the story brought home by Sir Aurel Stein, and are necessarily incomplete. I shall do my best to complete them by the free use of my Zb. materials.

74. A verb agrees with its subject in number and person, but when there are a number of singular subjects to one verb the latter is sometimes in the singular instead of in the plural. Thus, in 36, we have *χurs, lēw, urk, ārwēsak āγad-ān*, the bear, the night-demon, the wolf, (and) the fox came, with the verb in the plural; but, in 14, we have *wak χurs, wak urk, wak urwēs, wak vāγd āγad*, a bear, a wolf, a fox, (and) a nightmare came, in which the verb is in the singular.

75. *Verb Substantive.*—The only form of the present tense of the verb substantive occurring in the Iš. story is *åst*, he is. Thus:—

(33) *wak dzå ambi åst: po wa ambi darūn wak χurjīn durr åst, wak sandūq lā'l åst*, in a certain place there is a cave: within that cave there is a sack of pearls, there is a box of rubies. Similarly, in several other passages.

76. In Zb. this tense of this verb is conjugated by adding the separable pronominal suffixes to the 3rd person singular. Thus:—

Singular	Plural
1. *āst-im.*	*āst-en.*
2. *āst-ai.*	*āst-ev.*
3. *āst.*	*āst-en.*

Similarly, S. has *yost-am*, Š. *yast-am*, I am, and so on, and Mj. *hast-am*, etc., while Yd. has *astet* for all persons of both numbers. Zb. has also the word *-et*, used as a suffix, to signify "is", as in *raqqāsi-et*, it is dancing; *ferī-t*, he is good. With these we may compare the termination of Yd. *astet*.

77. The past tense of the Iš. verb substantive is *vud*, was. It takes the pronominal suffixes like any other past tense, so that we get:—

Singular	Plural
1. *vud-im* or *vud-um.*	?
2. *vud-at.*	?
3. *vud.*	? *vud-ān.*

No forms occur for the plural. The 3rd person plural is given on the analogy of other verbs occurring in the story.

78. The corresponding Zb. paradigm is:—

Singular	Plural
1. *wod-im.*	*wod-en.*
2. *wod-ī.*	*wod-av.*
3. *wod-a*, *wod.*	*wod-en.*

The suffix differs from Iš. in the 2nd person singular; but otherwise, so far as they can be compared, the two agree very well together. In other Pāmīr languages we have:—

Mj. *via*, Yd. *vio*, W. *tu* or *hümüt*, S. *vüd*, Š. *vōd*, Yn. *vūta*, he was. It will be seen that the two forms of

W. have entirely different bases. The origin of the Mj. and Yd. forms is doubtful.

79. The following are examples of this tense in Iš. :—

(15) *az-īm* (for *az-im*) *nēr tar pådšå χān-um vud*, to-day I was in the king's house.

(14) *tu-t kum ƛå vud*, where wast thou to-day ?

(19) *nakwa kūr pa ambi ʦē vud*, this blind man who was in the cave.

(22) *nēr-bā dah rōz tamuχ-bā qarår vud*, (up) to-day your agreement of ten days was.

(34) *hē cīz nus vud*, there was not anything.

From the same root we have a 3rd person singular present, *vūnī*, he becomes, and a perfect base ; *vuduk*, has become, in :—

(18) *ʦē-rang kūr ʦē vūnī*, if there be any kind of blind man.

(18) *tu-t pådšå bēfām-at vuduk*, thou, O king, hast become (i.e. art) foolish.

80. Like the Prs. *šudan*, the root *šu-*, go, is also used to mean "become". This verb will be dealt with under the head of the active verb.

81. *The Active Verb.*—I commence by giving, in the folding table opposite, all the verbal forms that I have been able to collect from the Iš. story. To these I have added, between marks of parenthesis, all the Zb. forms available in my own materials. On this table are based the remarks that follow.

82. *Infinitive.*—In Iš. this ends in *-uk* added to the present base, as in *χar-uk*, to eat, food ; *pomuts-uk*, to clothe, clothing. Thus, *χē χaruk-bā avul, pomutsuk-bā mus avul*, he obtained (food) for eating, he obtained clothes for putting on.

In Zb. the infinitive ends in *-āk*, as in *deh-āk*, to strike ; *šu-āk*, to go, to become. In W. it ends in *-ak* or *-an*, and in S. Š. in *tao*. In Yd. it ends in *-ak*.

83. *Conjunctive Participle.*—The Pāmīr languages have no conjunctive participle, such as is common in India. Instead, the two verbs are simply put in juxtaposition, as in Iš. (27) *zōγd āγad*, he took, he came, i.e. having taken he came, he brought, equivalent to the Hindī *lē āyā*.

84. *Present-Future.*—This tense, founded on the ancient present, has the force both of a present and of a future. It sometimes has the force of a present subjunctive. In Iš. the terminations in the singular are as follows:—

1. *-um.*
2. *-ī, i.*
3. —, or *-ī.*

No materials are available for the plural terminations.

In other Pāmīr languages the terminations are as follows:—

	Zb.	Mj.	Yd.	W.	S.	Š.	Yn.
Sing. 1.	*-em, -im*	*-um*	*-em*	*-am*	*-am*	*-am*	*-ām*
2.	*-ē, —*	*-i*	*-it*	*-i*	—	*-ē, -i*	—
3.	*-ī, -ai*	*-i*	*-i,—*	*-d*	*-d*	*-d*	*-tišt, -ci*
Plur. 1.	*-en*	*-am*	*-em*	*-an*	*-am*	*-am*	*-īm*
2.	*-av*	*-af*	*-ef*	*-it*	*-id*	*-id*	*-t?*
3.	*-en*	*-at*	*-et*	*-in*	*-in*	*-in*	*-ār*

We may safely assume that, in the plural, the Iš. forms closely resemble those of Zb. The resemblance of the singular forms in Mj. is also marked. No information is available regarding Yz.

85. The following are examples of the use of this tense in Iš.

(6, 10, 25, 29) *az tu-bā dayum*, I will give to thee.

(24) *pâdšâ udōγd tsâm tāza kunum*, I will make the king's daughter's eyes restored.

(35) *man pâdšâ-bā ussum? az χadak χarum, nēdum,* shall I take this away to the king? I myself will eat, (and) will sit down.

(23) *wak rōz miv gunā ʦa fak tilapum,* for one day, I demand from Your Honour (pardon for) their fault.

(33) *χazīna-i-γaib-i ʦa fak talapum,* I demand a hidden treasure from Your Honour.

(27) *nēr tamuχ žanum,* to-day I will slay you.

(29) *tu χuš-waχtī šuī,* wilt thou be happy?

(30) *cīz talapi tu,* what dost thou demand?

(17) *agar nakwa vuz avirī, korost zânz, i ʦâm tāza šu,* if he finds this goat, (and) takes the skin, her eyes will become sound.

(24) *mum-bā hukm ʦē šu,* if there be an order to me.

(33) *χōb šu,* it becomes well, i.e. good!

(34) *hē cīz nus vud, za wadak paidâ na šu,* there was nothing that does not become manifest there.

86. *Present Conditional.*—The present-future has the force of a present conditional, but the conditional force is emphasized by the addition of the letter *-u*.

In Zb. *-a*, and in W. *-ō*, is added with the same effect.

Examples of the present conditional in Iš. are:—

(18) *wa cenâr nas-u, χē dūst pa kūl dū* (for *dē-u*), *ʦa kūl vēk zânz-u, tar cenâr wan sâmbu, ʦa cenâr zânz-u, tar χē ʦâm sâmb-u,* (if) he grasp that plane-tree, put his hand into the pool, take water from the pool, smear it on the plane-tree, take it from the plane-tree, (and) smear it on his eyes.

87. *Imperative.* — The 2nd person singular of the imperative is the same as the present base. The 2nd person plural adds *-aw* or *-uw*.

In Zb. the only termination of the 2nd person plural is *-aw*; in Mj. and Yd. it ends in *-e*; in W. it ends in *-it*; in S. Š. in *-id*, and in Yn. in *-t*, thus following the present-future.

88. The following are examples of the use of the imperative in Iš.:—

Singular 2.—(5, 9) *wak lav gâla mum-bā dai*, give me a piece of bread.

(26, 33) *mum-bā ižum*, bring to me.

(10) *ts'-χē sâr wak tsâm kif*, pierce (i.e. tear out) one eye from thy head.

(6) *tu χē tsâm kūr kun*, make thine eye blind.

(31) *tar taχt nīd*, sit down on the throne.

(37) *wok cirāγ pedīn*, light a lamp.

(28, 33) *šu*, go thou.

(33) *wan zânz*, take it.

Plural 2.—(16) *wak tabīb avīraw, ižmuw*, find ye (and) bring ye a physician.

(28) *wanuw, ižmuw*, call ye (and) bring.

89. *Past Tense.*—This is simply the past base or past participle, with the separable pronominal suffixes added to indicate number and person. As already explained (§ 60) these are most often added, not to the verb, but to some other word in the sentence. It will be remembered that, in Iš., there is no suffix for the 3rd person singular. For this person, therefore, the bare past participle is employed.

The same procedure is followed in all the Pāmīr languages. A list of all the Iš. and Zb. past participles known to me will be found in the table opposite p. 51. For the pronominal suffixes in the various languages, see § 59.

90. The following are examples of the use of the past tense in Iš.:—

Singular 1.—(35) *az-im lēv šud*, did I become (i.e. am I) mad?

Singular 2.—(25) *agar mun udōγd tsâm tāza kul-ut*, if thou madest my daughter's eyes sound.

Singular 3.—(12) *wak kud āγad*, a dog came. Similarly *āγad* in many other places.

(34) *šud, ambi-bā atōγd,* he went, he entered into the cave.

(38) *urk atōγd,* the wolf entered.

(34) *χē χaruk bā avul, pomutsuk-bā mus avul,* he found (food) for his eating, he found clothes to put on.

(30) *χē udōγd frī-bā dūd,* he gave his daughter to Good.

(20) *cenår viš šud, wa cenår nad, χē dūst dēd kūl darūn, tar cenār såmbud, tar χē tsåm såmd, i tsåm tāza šud,* he went below the plane-tree, he seized the plane-tree, he struck (i.e. put) his hand into the pool, he smeared (it) on to the plane-tree, he smeared (it) on to his eyes. His eyes became sound.

(11) *frī frin,* Good remained (where he was).

(14) *χurs tsa urwēs frut,* the bear inquired from the fox.

(22) *tsa wazīråw frut,* he inquired from the viziers.

(5, *et passim*) *γēžd,* he said.

(7) *frī χē tsåm kift,* Good pierced his own eye.

(38) *i dēr kandār kul,* he made his belly pieces (i.e. he tore it to pieces). *Kul* or *kūl* is frequently used to make nominal compound verbs, as in (37) *at kul,* he opened; (38) *trās kul,* he feared; (13) *kutal kūl,* he led; (21) *gūl kul,* he made assembled, he called together.

(27) *kut, i talχā-i zōγd,* he flayed (it), he took its bile.

(19) *sahar tsa wadak χut, nušt,* at dawn he arose (and) went forth from there.

(21) *tsa wadak χut, tōγd,* he arose (and) went from there.

(34) *χut tsa wadak rawån šud,* he arose (and) set out from there.

(38) *šak mul,* Bad died.

(13) *wi dumb-i nad,* he grasped its tail.

(12) *wak rōz tå vužēr nulust,* for one day he sat (there) till evening.

(31) *tar taχt nulust,* he sat down on the throne.

(4) *i dēr žūnduk šud,* his belly became hungry. Similarly, *šud,* he became, in many other places.

(20) *cenår viš šud*, he went below the plane-tree. Similarly, *šud*, he went, in many other places.

(19) *i gul gap-i šud*, he heard all his talk.

(14) *cand waχt šuχt*, some time passed.

(11) *šak tōγd*, Bad went away.

(21) *ʦa wadak χut tōγd*, he arose and went from there.

(13) *kud wan kutal kūl, wud*, the dog led him (and) took (him) away.

(27) *tar pådšå udōγd ʦåm vūst*, he bound (it) on the king's daughter's eyes.

(27) *wa wuz-i zōγd āγad*, he took the goat (and) came.

(37) *χurs cirāγ zōγd*, the bear took a light.

Plural 3.—(36) *χurs, lēw, urk, urwēsak āγad-ān*; *apuχt-ān*, the bear, the night-demon, the wolf, (and) the fox came; they listened.

(29) *pådšå ʤå-ān āγad*, they came before the king.

(38) *ham-digar-i-y-ān* (see § 59) *kēu kul*, they made trouble to (i.e. invited) each other.

(2) *dō ādam-ān safar-ān šud*, the two men went (on) a journey. Here the suffix *-ān* is repeated.

(3) *ʦand rōz-ān šåwal šud*, for some days they went (their) way.

(7) *ʦ'-wadak-ān tōγd*, they went on from there.

(8) *cand rōz šåwal-ān tōγd*, for some days they went (their) way.

91. *Perfect.*—The base of the perfect tense is the perfect participle, which is formed by strengthening the past participle by the addition of the *-ka*-suffix, *u* being employed as the junction-vowel. Thus, *nulust*, he sat down; *nulustuk*, he has sat down.

The perfect base is formed in the same way in Zb., but the junction-vowel is *a* or *ā*, as in *nalāstak*, he has sat down; *nadāk*, he has taken. Both in regard to Iš. and Zb. the materials in regard to the junction-vowel are scanty, and it may be that in both languages it is really determined by sympathy with the preceding vowel of the

past participle. In Mj. the perfect tense does not seem to be used. In Yd. *γ* is added, as in *ži-γ-em* (Biddulph, *ži-g-em*), I have beaten. W. adds *k* without a junction-vowel, while S. Š. add *j* (derived from *k*), also without a junction-vowel. Yn. adds *y*.

In Iš. the bare perfect participle forms the 3rd person singular of the perfect tense. For the other persons separable pronominal suffixes are employed, as in the past.

The following are examples of the 3rd person singular of the perfect tense in Iš. :—

(37) *wok ādam nulustuk*, a man has sat down, i.e. is seated.

(16) *pådšå-na wak udōγd kūr šuduk*, a daughter of the king has become blind.

See also the example of *vuduk* in § 79.

V. Indeclinables

92. *Adverbs.—nēr*, to-day ; *nēr-bā*, up to to-day ; *inga*, then ; *ʒå*, a place ; in *kum ʒå*, where ? *wadak*, there ; *ʦa wadak* or *ʦ'-wadak*, from there, thence ; *var*, a door ; in *ʦa var*, from the door, i.e. from inside (a dwelling).

It is unnecessary to give any examples of the use of these. The vocabulary gives references to the passages in which they occur.

The negative is *na* or *nus*, not. *Nus* occurs in Zb. under the form *nas*. An Iš. example, containing both forms, is : —

(34) *hē cīz nus vud za wadak paidå na šu*, there was not anything that is not manifest there.

93. *Prepositions and Postpositions.*—These are dealt with in §§ 45 ff.

94. *Conjunctions.—agar*, if ; *za*, and.

95. *Interjections.—ai* and *ē*, O ! *χōb*, well !

Of these *ai* is used contemptuously (17, 18) ; and *ē* respectfully.

ISHKASHMI STORY

(An acute accent, as in *wádak*, indicates stress.)

1. *Wak ādam frī wak šak.*
   One man good one bad.

2. *Dō ādam-ān safar-ān šud.*
   Two men-they journey-they went.

3. *ʦand rōz-ān šåwal šud.*
   Some days-they road went.

4. *I dēr žūnduk šud.*
   His belly hungry became.

5. *Nēk* (or *frī*) *šak-bā γēžd, "wak lav gåla*
   Good (Good) Bad-to said, "A piece bread
   mum-bā dai."
   me-to give-thou."

6. *Šak γēžd, "tu χē ʦåm kūr kün; az*
   Bad said, "thou thine-own eye blind make-thou; I
   tu-bā dayum."
   thee-to I-will-give."

7. *Frī χē ʦåm kift; ʦ-wádak-ān tōγd.*
   Good his-own eye pierced; from-there-they went.

8. *Cand rōz šå'wal-ān tōγd. Wēv dēr*
   Some days' road-they went. Their bellies
   žúnduk šud.
   hungry became.

9. *Frī γēžd, "wak lav gåla mum-bā dai."*
   Good said, "a piece bread me-to give-thou."

10. *Šak γēžd, "ʦ-χē sår wak ʦåm kif;*
    Bad said, "from-thine-own head an eye pierce-thou;
    az inga tu-bā dayum."
    I then thee-to I-will-give."

11. *Ar-vádak tsåm kūr šud. Šak tōγd, frī*
Both eyes blind became. Bad went, Good
frin.
remained.

12. *Wak rōz tå vužēr núlust. Šab šud.*
One day till evening he-sat. Night became.
Wak kud áγad.
A dog came.

13. *Wi dúmb-i nad. Kud wan kutál kūl*
Its tail (acc.) he-grasped Dog him leading did
wud. Tar ambi wan wud za
took-away. Into a-cave him he-took-away and
šab šud.
night became.

14. *Cand waχt šuχt, wak χurs, wak urk, wak*
Some time passed, a bear, a wolf, a
urwēs, wak vāγd āγad. Xurs tsa
fox, a night-mare came. The-bear from
urwēs frut "tu-t kum dzå vud?"
the-fox asked, "thou-thou what place wast?"

15. *Urwēs γēžd, "az-īm nēr tar pådšå χān-um*
The-fox said, "I-I to-day to the-king's house-I
vud."
was."

16. *Xurs γēžd, "cīz χabar åst?" Urwēs γēžd,*
The-bear said, "what news is?" The-fox said,
pådšå χē wazīr dar γazab šud.
the-king his-own viziers in anger became.
På'dšå-na wak udōγd kūr šuduk;
King-belonging-to a daughter blind has-become;
pådšå χē wazīrā-bå γēžd, "wak tabīb
king his-own viziers-to said, "a physician
ávīraw ižmuw."
find-ye bring-ye."

17. *Urk γēžd, "ai nāfam på'dšå, tu mål dárūn*
The-wolf said, "O foolish king, thy cattle among
wak kabūt vuz åst; agar nakwa vuz ávirī
a blue goat is; if this goat he-finds
i korost zånz i tsåm tåza šu."
its skin he-takes her eyes renewed will-become."

18. *Xurs γēžd, "ai tu-t på'dšå bē-fām-at*
The-bear said, "O thou-thou king foolish-thou
vuduk. Ambi sar-dzå wak sabz
hast-become. The-cave in-front a green
cenå'r åst. Pī-bun wak kūl åst.
plane-tree is. Below-it a pool is.
Tsē-rang kūr tse vūnī wa
Of-whatever-kind blind-man who may-be he
cenår nasu, χē dūst pa
the-plane-tree may-grasp, his-own hand into
kūl dū, tsa kūl vēk zånzu,
the-pool may-put, from the-pool water may-take,
tar cenå'r wan såmbu, tsa
on-to the-plane-tree it may-smear, from
cenå'r zånzu, tar χē tsåm
the-plane-tree may-take, on-to his-own eyes
såmbu, i tsåm siyāt šu."
may-smear, his eyes well will-become."

19. *Nakwa kūr pa ambi tsē vud, i*
This blind-man in the-cave who was, his
gul gap-i šud. Sahar tsa wadak
all talk (acc.) heard. At-dawn from there
χut nušt.
he-rose he-went-forth.

20. *Cenår viš šud. wa cenår*
The-plane-tree below he-went. He plane-tree

nad, χē dūst dēd kūl darūn,
grasped, his-own hand put the-pool within,
tar cenár sâmbud, tar χē
on-to the-plane-tree he-smeared, on-to his-own
tsâm sâmd. I tsâm táza šud.
eyes he-smeared. His eyes renewed became.

21. *Tsa wadak χut tōγd. Tar på'dšå*
From there he-arose he-went. To the-king's
qúslāq šud. Pâdšå χē wazīrå'w
town he-went. The-king his-own viziers (acc.)
gūl kūl.
assembled made.

22. *Tsa wazīrâw frut, "nēr-bā dah rōz*
From the-viziers he-asked, "to-day-to ten days
tamuχ-bā qarå'r vud. Nēr tamuχ
you-to agreement was. To-day you
žanum."
I-will-kill."

23. *Frī γēžd, "ē pâdšå, wak rōz miv gunā*
Good said, "O king, one day of-these the-fault
tsa fak tilápum." Pâdšå γēžd,
from Your-Honour I-demand." The-king said,
"χōb."
"Well."

24. *Frī γēžd, "mum-bā hukm tsē šu,*
Good said, "me-to order which may-become,
pâdšå udōγd tsâm tāza kunum."
king's daughter's eyes renewed I-will-make."

25. *Pâdšå γēzd, "agar mun udōγd tsâm tāza*
The-king said, "if my daughter's eyes renewed
kúlut, az tu-bā dayum."
thou-madest, I thee-to will-give."

26. *Frī γēžd, "tu mål darún wak kabūt*
Good said, "thy cattle among a blue
vuz åst, mum-bā ižum."
goat is, me-to bring."

27. *Wa vuz-i zōγd āγad. Kut, i*
He the-goat (acc.) took he-came. He-flayed, its
talχā-i zōγd, tar pådšå udōγd
bile (acc.) he-took, on-to the-king's daughter's
tsåm vūst. I tsåm sihat šud.
eyes he-tied. Her eyes well became.

28. *Sahar på'dšå-bā χabar šud, i udōγd*
At-dawn the-king-to news became, his daughter's
tsåm sihat šud. På'dšå χuš-waχt šud.
eyes well became. The-king happy became.
Γēžd, "šu wanuw ižnuw."
He-said, "go-ye call-ye bring-ye."

29. *Pådšå dzå-ān āγad. Γēžd, "χē*
The-king's place-they came. He-said "my-own
udōγd tu-bā dayum, tu χuš-waχt
daughter thee-to I-will-give, thou happy
šuī ?"
wilt-become ?"

30. *Frī γēžd, "ē pådšå, tu-t tāt,*
Good said, "O king, thou-thou-art father,
az zus." Xē udōγd frī-bā dūd.
I son." His-own daughter Good-to he-gave.

31. *På'dšå γēžd, "ē zus, tar taχt nīd." Frī*
The-king said, "O son, on-to throne sit." Good
tar taχt nulust.
on-to the-throne sat.

32. *Tsand rōz bād šak āγad. "As-salām*
Some days after Bad came. "The-peace

alaíkum." *Frī γēžd,* "*alaíkum as-salām.*
on-thee." Good said, "on-thee the-peace.
Cīz talapi tu?"
What dost-thou-demand thou?"

33. *Šak γēžd,* "*ē pâ'dšâ, χazīna-i-γaib-i*
Bad said, "O king, treasure-of-hiding (acc.)
ṫa fak talápum." Γēžd, "*χōb*
from Your-Honour I-demand." He-said, "Well,
šu, šu, wak ʤâ ambi âst. Po wa
it-becomes, go, a place cave is. In that
ambi darūn wak χurjīn durr âst. Wak
cave within a sack (of) pearls is. A
sandúq lā'l âst. Wan zânz mum-bā ížum.
box (of) rubies is. It take me-to bring.
Lā'l sandúq gul mum-bā, durr
Rubies (of) box all me-for, pearls (of)
χurjīn gul tu-bā."
sack all thee-for."

34. ***X**ut ṫa wadak rawân šud tōγd.*
He-arose from there going he-became he-went.
Šud ambī- (or *γār-*) *bā, a-tōγd. **X**ē*
He-went the-cave (cave-) to, in-went. His-own
χaruk-bā avul, pomuṫsuk-bā mus
eating-for he-obtained, clothing-for clothes
avul; hē cīz nus vud za wadak
he-obtained; any thing not was which there
paidâ na šu.
manifest not may-become.

35. *Šak γēžd,* "*ē **X**udā, az-im lēv šud? man*
Bad said, "O God, I-I mad became? This
pâ'dšâ-bā ussum? az χadak χarum
king-to shall-I-take-away? I myself I-shall-eat
nēdum."
I-shall-sit."

36. *Šab šud. Xurs, lēw, urk,*
Night became. The-bear, night-demon, wolf,
urwēsak āγad-ān. Apuχt-ān, ṭa var
fox came-they. Listened-they, from the-door
sadā āγad.
a-sound came.

37. *Urk γēžd, "ē χurs, wok cirāγ pedīn.*
The-wolf said, "O bear, a light set-alight.
Xurs cirāγ zōγd, var at kul.
The-bear a-light took, the-door open he-made.
Wok adām nulustuk.
A man has-sat.

38. *Xurs trās kul. Ham-digariy-ān kēu*
The-bear fear made. Each-other (acc.)-they trouble
kul. Urk a-tōγd. I dēr kandār
made. The-wolf in-went. His belly pieces
kul. Šak mul.
he-made. Bad died.

(Translation done by Qāẓī Qadam Šāh and checked by Daulat Qadam, of Iškāšm. September 8, 1915.)

Literal Translation of the above

(slightly altered from Shaw's)

1. (There) were (two men), one good (and) one bad. 2. They went a journey. 3. (They) went several days' road. 4. His belly became hungry. 5. The good (one) said to the bad: Give me a piece of bread. 6. The bad one said: Thou make (thine) own eye blind, then I will give thee (some bread). 7. The good (one) pierced (his) own eye. Thence they went (on). 8. Several days'

road they went. Again their bellies became hungry. 9. The good (one) said: Give me a piece of bread. 10. The bad (one) said: Pierce the eye (which remains) in thy head, then I will give thee (some bread). 11. Both (his) eyes (thus) became blind. The bad (one) went (on), the good (one) remained. 12. He sat one day on (till) evening. (It) became night. A dog came. 13. He laid hold of the dog's tail. The dog leading (him) took him away. It brought him into a cave and night fell.

14. After a time, a wolf, a bear, a fox, a night-mare came. The bear asked the fox: Thou, where wert thou? 15. The fox said: I was to-day to (at) the king's palace. 16. The bear said: What news is (there)? The fox said: The king has become angry with his Wazīrs. A daughter of the king's has become blind. The king said to his Wazīrs: Find a doctor (and) bring (him). 17. The wolf said: Ah! thou (art) a foolish king. Amongst thy flocks (there) is a blue goat. If he brings that goat, (and) takes the goat's skin, her eyes will become (renewed). 18. The bear said: Ah! thou king, thou hast become a fool. Before the cave (there) is a green plane-tree. At the foot of the plane-tree (there) is a pool. What kind so-ever (of) blind person (there) may be, (if) he lay hold of the plane-tree, and put one hand into the pool, take (water) from the pool, smear (it) on to the plane-tree, take (it) from the plane-tree, (and) smear (it) on to (his) own eyes, his eyes will become renewed.

19. The blind man who was in the cave heard all this speech; at dawn he rose up thence (and) went out. 20. He went to the foot of the plane-tree. He laid hold of the plane-tree, put his hand into the pool, smeared (water) on to the plane-tree, smeared it on to his own eyes. His eyes became renewed. 21. He rose up thence (and) went (away). He went to the king's city; the king had assembled (his) Wazīrs. 22. He interrogated his Wazīrs (saying): To-day, your ten days' agreement is up

(lit. to you ten-days' agreement was). To-day I slay you. 23. The good (hero of the tale) said: O king! I beg (off the punishment of) their fault for one day. The king said: All right. 24. The good one said: If the order be (given) to me, I will renew (cure) the eyes of the king's daughter. 25. The king said: If thou curest my daughter's eyes, I will give her to thee. 26. The good one said: Amongst thy flocks (there) is a blue goat. Bring (it) to me. 27. He brought that goat (and) flayed (it). He took its gall (and) bound (it) on to the eyes of the king's daughter. Her eyes became cured. 28. Next morning news went to the king (that) (his) daughter's eyes were cured. The king rejoiced. He said: Call (them and) bring (them). They came before the king. He said: If I give thee my daughter, wilt thou be glad? 30. The good one said: O king! thou (art my) father, I (am thy) son. He gave his daughter to the good one. 31. The king said: O son! mount on the throne. The good one mounted on the throne.

32. After some days the bad one came. (He said) Peace be with you. The good one replied: And with you be peace. What is thy desire? 33. The bad one said: O king! I desire a hidden treasure from thee. He replied: It is good. Go, in such a place (there) is a cave. Inside the cave (there) is a sack of pearls, (there) is a box of rubies. Take (and) bring them [it] to me. The box of rubies (shall be) for me, the sack of pearls for thee. 34. Thence he started (and) went. He went into the cave. (There was) food to eat, clothes to put on, no lack of any thing. 35. The bad one said: Oh God! have I become mad? Shall I take this to the king? By myself I will eat, I will lie down. 36. (It) becomes night. The bear, the night-mare, the wolf, the fox, came. (They) gave ear (and heard) that a sound came from within. 37. The wolf said: Oh bear! show [light] a light. The bear took (a) light (and) opened the door. (A) person

was sitting (there) [lit. person has sat down]. 38. The bear felt fear; each invited the other (to enter) [lit. one to this one gave trouble[1]]. The wolf entered. He tore [made] his belly (to) pieces. The bad one died.

[1] The expression "to give trouble", "to trouble", is a common Oriental idiom for "inviting in", answering to the French "donnez-vous la peine d'entrer".

ISHKASHMI-ENGLISH VOCABULARY

After each Iškāšmī word I give, so far as they are available, the corresponding Waχī and Yāzγulāmī word in Sir Aurel Stein's collection, and also (within marks of parenthesis) a selection of corresponding words in all the Pāmīr languages, taken partly from Shaw's articles, partly from Biddulph's Yüdγā Vocabulary, and partly from my own materials.

The order of words is that employed by me for other Eranian languages, and also for the Dardic languages, including Kāšmirī. The words are arranged in the order of their consonants, without any regard to their vowels. Thus, *dar*, *dēr*, and *dīr* all occupy contiguous places, the situation being determined by the *d* and the *r*, and by nothing else. Only in those cases in which several words have (like *dar*, *dēr*, and *dīr*) all the same consonants, and differ only in their vocalization, is the order of the vowels taken into account. As regards words beginning with vowels, these are all grouped together at the beginning, the order within the group being determined by the consonants.

As regards the consonants, so far as alphabetical order is concerned, I have treated *v* and *w* as one letter. They are so often interchanged, that it would not be advisable to separate them. The following is the order of the consonants: *b*, *c*, *d*, *δ*, *dz*, *f*, *g*, *γ*, *h*, *j*, *k*, *χ*, *l*, *m*, *n*, *p*, *q*, *r*, *s*, *š* (including *ś* and *ṣ̌*), *t* (including *ṭ*), *ts*, *v* (*w*), *y*, *z*, *ž*.

Whenever a word occurs in the Iškāšmī story, the number of the paragraph is noted in the vocabulary.

The stress-accent, when known, is indicated by ′, as in *áγad*.

a, prefix indicating motion into, as in *a-tōγd* (Zb. *a-taγd*), he went in, he entered, 34, 38 (cf. Yd. *ā*, in *ā-vrah*, to bring),

-a (Zb.), verbal suffix of the 3rd person singular. Not noted in Iš. (W. *-ei*; Š. *-i*, *-ē*; not in S.). In Zb. it often has the force of the verb substantive, as in *yū vīn-a kata*, his beard is large. It is also used to indicate the object, as in *dēdāk-am-a*, I have beaten him.

ai, interj., O, used contemptuously, 17, 18 (S. Š. *eh*).

-ai, 1 (Zb.), a suffix with the force of the verb substantive, as in *māl-ai*, it is (my) husband. Cf. *-a*.

-ai, 2 (Zb.), see *-at*.

āo (Zb.), see *wa*.

-e, 1 (Zb.), see *-ān*.

-e, 2 (Zb.), the Prs. *iẓāfat*, occasionally used in Zb.

-e, 3 (Zb.), suffix of indefinite article = Prs. *-ē*.

ē, interj., O, used respectfully, 23, 30, 31, 33, 35, 37 (Zb. *ēh*; S. Š. *eh*).

-ē (Zb.) see *-at*.

i, 1, or *wi*, possessive pronoun; *i*, his, 4, 18, 19, 20, 28, 38; her, 17, 27; its, 17, 27; *wi*, his, 13. The plural is *wēv*, their, 8 (Zb. *yū*, pl. *āwenda*; *tsī*, i.e. *tsa* + *i*, from this; S. Š. *wi*, pl. *wief*). Cf. *pi*.

i, 2, suffix indicating the accusative case (Zb. *i*).

ī (Zb.), conj., and.

-ī (Zb.), see *-at*.

ū (Zb.), see *wa*.

ādam, a man, 1, 37; *ādam-ān*, man-they, 2 (Zb. *ādam*). Ar.

udōγd, W. *δagd*, a daughter, 16, 24, 25, 27, 28, 29 (W. *δaγd*; Yd. *luγdoh*).

īdāwī (Zb.), it falleth; in *tsīzē-ke men bā īdāwī*, whatever (share) falls to me.

idzgai, cheese (of sheep-milk); (W. *lindic* and *panīr*, cheese).

ifc, W. *tsütr*, a spindle.

afsūs (Zb.), interj., alas! Prs.

agar, if, 17, 25. Prs.

āγad, he came, 14, 27, 32, 36; *áγad*, he came, 12;

āγad-ān, they came, 29, 36 (Zb. *is*, come thou (imp.); *isum*, I come; *āγad*, he came; *isāk*, he has come; Yd. *āgōyah*, to come).

ujirj, W. *ckör*, a partridge (W. *ckör*; S. *zaredz*; Yd. *jårjoh*).

eh (Zb.), see *ē*.

ákāb, W. *bispür*, an eagle (W. *bispür*; S. *χtsüvd*).

akik, W. *tuχ-muryγ*, an egg (W. *falenz*; S. *kakkå*; Yd. *orgūh*).

ɨχā, W. *χüi*, a sister (Zb. *iχā*; W. *χüi*; S. *yáχ*; Sg. *iχva*; Mj. *yaχva*; Yd. *yiχoh*).

uluk, W. *yumj*, flour (W. *yumj*; S. *yogž*; Š. *yavāj*; Yd. *yārah*).

alaíkum as-salām, on you be the peace (answer to a greeting), 32, Ar.

alaχ (Zb.), a hill.

uleχ or *parak*, W. *pürs*, a rib (W. *pürs*; S. *pālå*; Mj. *alīχa*).

ilmēk (Zb.), the moon, see *mā*.

álāša, W. *zanáχ*, the lower jaw (W. *zanáχ*; S. *zangån*; Š. *zīngū*; Sg. *alašah*; Mj. *alaχšah*; Yd. *zanāχ*).

āluzd, W. *warok*, Yz. *afau*, to-morrow (W. *varok*; S. *pigåh*; Š. *vēgā*; Yd. *yūjē*). Cf. *pāruzd*.

am (Zb.), this (sg. obl. *ama*). Cf. *man*, *mīv*, and *nakwa*.

-am (Zb.), see *-im*.

-im (35), *-īm* (15), or *-um* (15), verbal suffix of the 1st person singular (Zb. *am*, *em*, *im*; W. S. Š. *-am*; Yd. *em*, *um*). In Zb. also used for sg. dat., as in *apnit-a wod-am*, he was lost for me.

ambi, a cave, 13, 18, 19, 33 (bis); *ambi-bā*, to the cave, 34 (W. *båi*; S. *büi*, *garma*).

ambol, W. *šui*, a place covered with stones, like a moraine (W. *γor*; S. *qurum*).

an, W. *yan*, other (W. S. *yan*; Yd. *dir*).

-ān, verbal suffix of the 3rd person plural, 2 (bis), 3, 7, 8, 29, 36 (bis), 38 (*yān* after *i*). In 2 the suffix is pleonastically repeated (*ādam-ān*, *safar-ān*). (Zb. *-en*, *-e*; W. *-av*; Š. *-en*; Yd. *-et*, *-it*.)

andervun, W. *tsarz*, an awl (W. *tsārz*; S. *tsårz*).

inga, then, 10.

ingituk, W. *digö'r*, a finger-nail (W. *dgör*; S. *našaur*; Sg. *narχak*).

apēd or *apnit* (Zb.), lost (S. *beid-ao, bis-am, beid-am, beδj*, to be lost).

apuχt-ān, they listened, 36.

iqa (Zb.), so many.

arca, W. *yarz*, the juniper (Shaw "cypress"); (W. *yārz*; S. *imbārs*).

urk, W. *šapt*, a wolf, 14, 17, 36, 37, 38 (W. *šāpt*; S. *χiθp*; Yd. *wurγ*).

armān (Zb.). longing, desire, Prs.

ōrmōzd (Zb.), the sun, see *rēmuz*.

urnaduk, W. *vūr*, rain (W. *wür*; S. *warēij*; Š. *barān*; Sg. *nok*; Mj. *neoda*; Yd. *novoh*).

arvádak, both, 11 (W. *har kifc*; S. *virt*; Š. *wārθ*; Yd. *abeli*).

urwēs (14 (bis), 15, 16), or *úrwēsak* (36), W. *naχcīr*, a fox (W. *naχcīr*; S. *rāpts*; Š. *rūpts*; Yd. *rūsoh*).

urwus, W. *yirk*, barley, oats, corn (W. *yürk*; S. *cüšj*; Š. *custj, jošac*; Sg. *vurvuθ*; Mj. *kāsak*; Yd. *yeršiyoh*).

is (Zb.), see *āγad*.

usīd, W. *sât*, a baking-pan (W. *sât*; S. *sâd*; Prs. *saγac*).

isāk (Zb.), see *āγad*.

āsmān, W. *ásmān*; Yz. *asmīn*, the sky (W. *åsmān, asmān*; S. *åsmån*; Š. *asmān*; Sg. *asma*; Yd. *asmīnoh*).

uspīr, W. *spūnd^{a}r*, a plough (W. *spundr*; S. *spur*; Yd. *sporoh*).

usur, W. *parg*, ashes, cinders (W. *pārg*; S. *θīer*).

as-salām alaíkum, the peace be on you (a greeting), 32.

ussum, I shall take away, 35; *wud*, he took away, 13 (bis); (W. *yōnd-ak, yōnd-am, yūtt-am, yūtk*; S. *yōd-ao, yūs-am, yūd-am, yūδj*, to take away; Š. *yåssum*, I shall take away; *yåd-ē*, he took away).

åst, he is, 16, 17, 18 (bis), 26, 33 (ter); (Zb. *āst*; S. *yost*; Š. *yast*; Yd. *ast-et*).

asti-a (Zb.), he may send (pres. subj.); *astō* or *astūd*, he sent (W. *stüy-an*, *stüy-am*, *statt-am*, *statk*).

ūš, W. *wuš*, grass (W. *wüš*; S. *wuχ*; Š. *ẉosχt*, *vāχš*; Sg. *ōš*; Yd. *ūš*).

āšik, 1, W. *yašk*, a spring (of water); (W. *žkük*; S. *kaug*; Yd. *psīdroh*).

āšik, 2, W. *yašk*, a tear (from the eye); W. *yašk*; S. *yuχk*).

uškuz, W. *úšīk*, a lock (W. *šīk*; S. *acγu*; Š. *sχidz*, a key).

uštur (Zb.), a camel, see *štur*.

uštevun, W. *būn*, a pitchfork (W. *bun*; S. *skāun*).

at, open; *at kul*, he opened, 37 (W. *höṭ*; S. *hāṭ*; Š. *het*; Yd. *kušādah*).

-at, verbal suffix of the 2nd person singular, 18 (*bē-fām-at*). After a vowel, *-t* (*tu-t*), 14, 18, 30; with force of 2nd person singular of the present of the verb substantive (*tu-t*, thou-art), 30 (W. S. Š. *-at*; Yd. *-et*). In 18 it is pleonastically repeated. Zb. has *-ē*, *-ī*, or *-ai*, as in *ned-ē*, thou tookest; *dūd-ī*, thou gavest; *āst-ai*, thou art.

åṭ, W. *hāṭ*; Yz. *hōšt*, card., eight (Zb. *ōt*; W. *hât*; S. *woχt*; Š. *waṣt*; Sg. *hat*; Mj. *aškā*).

-et (Zb.), a suffix indicating the verb substantive, as in *am tsīz sāz raqqāsi-et*, what is this singing and dancing? *frī-t*, (she) is beautiful.

ōt (Zb.), see *åṭ*.

a-tōγd, Zb. *ataγd*, he entered, 34, 38; see *tōγd*. Cf. *a*.

ātišuk, W. *ātišuk*, lightning (for W. and S. Shaw gives the Ar. *bārχ* for *barq*; Yd. *arūnwoh*).

uvd, W. *hūb*; Yz. *hōvd*, card., seven (Zb. *uvd*; W. *hüb*; S. *üvd*; Š. *wuvd*; Sg. *hoft*; Mj. *oδ*).

ivduk, woollen thread (W. *žütr*; S. *vürγ*; Š. *vudraš*).

avul, he found, obtained, 34 (bis); *ávirī*, (if) he finds, 17; *ávīraw*, find ye (impve.), 16 (Zb. *awērum-bi*, I shall

find; *awāl-am*, I found; S. *vig-ao, varē-am, vüg-am, vügj*, to find; Š. *varē-am*, I find).

āwend, āwenda (Zb.), see *wa*.

āwāz (Zb.), a sound, noise. Prs.

avzuk, W. *pazūw*, the heart (Zb. *āuzak* or *āuzen*; W. *püzüv*; S. *zârd*; Š. *zrāδ*; Sg. *uzdai*; Mj. *zīl*; Yd. *zil*).

az, I, 6, 10, 25, 30, 35; *az-im*, I-I, 35; *az-īm*, I-I, 15; *mum*, me; *mun*, my (Zb. *az*, I; *mak*, me, for me; *men*, my, me; *mōχ*, we; *mōc*, of us, us; W. *wuz*, I; sg. obl. *ma, maž*; pl. *sak, sakišt*; obl. *sak*; S. *waz*; sg. obl. *mu*; pl. *maš*; obl. *maš, mašev*; Š. *wuz*; sg. obl. *mu*; pl. *māš*; obl. *māš*; Yn. *man*; sg. obl. *man*; pl. *māχ*; obl. *māχ*; Yd. *zoh*; sg. obl. *man*; pl. *māχ*; obl. *māχ*). Cf. *mum, mun*.

āuzak, āuzen (Zb.), see *avzuk*.

uznul, W. *staχ*, a daughter-in-law (W. *staχ*; S. *zanāl*).

azār (Zb.), card., a thousand. Prs. *hazār*.

ižum, bring thou (impve.), 26; *ížum*, bring thou (impve.), 33; *ižmuw*, bring ye (impve.), 16, 28 (Zb. *ižemav*, bring ye (impve.); W. *wüzüm-an, wüzüm-am, wazåmd-am, wüzümetk*, to bring).

-bā or (16) *bå*, postposition of the dative, to, 5 (bis), 6, 9, 10, 16, 22 (bis), 24, 26, 28, 29, 30, 33, 34, 35; for, 33 (bis) 34 (Zb. *bā*; W. *-ar*; S. *-ar, -ir*; Š. *-ar, -er, erd*; Yd. *-en*).

bi (Zb.), particle used with the present to indicate the future. Its use is optional. Prs.

bībī, W. *mūm*, a grandmother (W. *mum*; S. *måm*).

bōbō, W. *pūp*, a grandfather (W. *pūp*; S. *båb*; Sg. *bāvā*; Yd. *pap*).

buc, W. *yukš*, an ibex (W. *yukš*; S. *yaχ*).

bād, after; *tsand rōz bād*, after some days, 32. Ar.

badmastī (Zb.), debauchery. Prs.

bē-fām, adj., foolish, ignorant; *bē-fām-at*, foolish-thou, 18 (Prs. *bē-fahm*). Cf. *nāfam*.

bah (Zb.), a kiss; *bah kal*, he kissed.

buk, W. *buk*, a hillock (W. *boq*; S. *bēaq*).

baχš (Zb.), the portion of food or provision allotted (to an animal). Prs.

balē (Zb.), yes.

bun, bottom; *pī-bun*, below it, 18 (S. *bun*; below, *pa-bun*; Š. *bon*).

bar (Zb.), an embrace. Prs.

barg, W. *palc*, the leaf of a tree (W. *palc*; S. *pork*; Š. *pārg*; Yd. *panuk*). Prs.

bruj, W. *furz*, the birch-tree (W. *furz*; S. *kaying*; Š. *brūj*).

bréšum, silk (W. *varšüm*; S. *vareχüm*). Prs.

batuk, W. *urt*, a beetle (W. *singurt*; S. *jisk*).

baital (Zb.), a mare.

bāzu, 1, W. *baruṭ*, the elbow (W. *böret*; S. *yorn*; Yd. *reze*).

bāzu, 2, W. *arat*, a cubit (Š. *cuv-gaz*).

bāzargān (Zb.), a merchant. Prs. *bāzārgān*.

ci (Zb.) in *ci-pušt*, behind, after. Cf. *cpōšt*.

cíci, W. *bap*, the bosom (W. *bap*; S. *tej*; Š. *baš*: Sg. *ciji*).

cudan, W. *dēg*, a cooking-pot, cauldron (W. *dig*; S. *deẏ*).

cil or *láta*, a woman's turban (W. *cil*; S. *ʦaul*, coarse cotton cloth. Cf. *latā*).

ciliak (Zb.), a finger-ring.

cand, some, several, 8, 14. Cf. *ʦand*. Prs.

cangāl, W. *cungál*, a claw, a talon (W. *cang*; S. *cangâl*). Prs.

cenâ'r, a plane-tree, 18 (ter, *cenâ'r. cenâr, cenár*), 20 (ter, *cenâr, cenâr, cenár*).

cōpān (Zb.), a shepherd. Prs.

cpōšt, W. *tor*, the back of the head (W. *tor*; S. *tur*); with *cpōšt*, cf. *ci-pušt*, s.v. *ci*, above.

cāra, W. *cāt*, a herd of cattle, horned cattle (W. *cāt*; S. *cāt*; Š. *stōr*, *pâda*).

curgī, horse-clothing (W. *prigīn*; S. *parwein*).

cirāγ, a candle, a light, 37 (bis) (W. *šam*; S. *šåm*; Š. *tsirâv*).

cirk, W. *rēm*, dirt (W. *rim*; S. *χeiδ*).

cārmaz, W. *tōr*, a walnut (W. *tor*; S. *γāuz*; Yd. *oγūzoh*).

carānā (Zb.), *bi carānā*, he is grazing (cattle); *carāndani*, for grazing (infin. of purpose). Borrowed from India.

cārpā (Zb.), a quadruped; pl. *cārpā-hai*, cattle. Prs.

cuṭ (Zb.), small, young; a child (Indian). Cf. the next.

cᵘtōkok, W. *dzaklái*, little, small (Zb. *cuṭ*; W. *dzaklāi*; S. *dzül*; Š. *dzülikīk*, *γada*; Yd. *rīzah*).

cīz, what? subst., 32; adj., 16 (Zb. *tsīz*, *tsa-na*; W. *tsīz*; S. *tsēiz*; Š. *kā*, *ciz*, *tsiz*; Yd. *koyi*, *tsi*, *ces*).

da (Zb.), see *dak*.

dai, give thou (imp.), 5, 9; *dūd*, he gave, 30; *dayum*, I shall give, 6, 10, 25, 29 (Zb. *dai*, give thou; *dūd*, he gave; *dūdāk*, he has given; W. *raδå-n*, *rānd-am*, *rātt-am* or *δett-am*, *rātk*, to give; S. *δåd-ao*, *δå-m*, *δåd-am*, *δådj*, to give; Š. *δēd-ao*, *δi-am*, *δād-am*, *δådj*, to give; Yd. *liah*, to give). Cf. *dū*.

dau or (2) *dō*, W. *būi*, Yz. *δau*, card, two (Zb. *dō*, *dōv*; W. *būi*, *bū*; S. *δāu*, *δā*; Š. *δo*; S. *dū*; Mj. *do*; Yn. *du*; Yd. *loh*).

dū, he may put, 18; *dēd*, he put, 20 (Zb. *deh*, strike thou, put thou (imp.); *dēv*, put ye (or (?) give ye); *dēd*, he struck; *dēdāk*, he has struck; W. *ding* or *dīin*, *dī-am*, *diχt-am*, *dietk*, to strike, to put; S. *δåd-ao*, *δå-m*, *åd-am*, *δåδj*, to strike, to put; Š. *δēd-ao*, *δād-am*, *δåd-am*, *δåδj*, to strike, to put; Yd. *žiah*, to beat). Cf. *dai*.

dēd, *dēdāk* (Zb.), see *dū*.

dūd, see *dai*.

daf, W. *dória*, a cymbal, or similar musical instrument (W. *doriā*; S. *naγmå*).

digdān, W. *duldung*, a hearth, fireplace, chimney (W. *dildong*; S *katsūr*).

dah, W. *δas*, Yz. *δus*, card, ten, 22 (Zb. *dōs*; W. *δas*; S. *δēs*; Š. *δīs*; Sg. *dās*; Mj. *dah*).

deh (Zb.), see *dū*.

dehqān (Zb.), a cultivator. Ar. Prs.

dak or *da* (Zb.), postposition, on, in; *mā-dak*, here; *wō-da* or *tā-da*, there. Cf. Iš. *wadak*, there.

dōkāndār (Zb.), a shopkeeper. Prs.

dákoša, W. *tukum*, a stirrup (W. *rekåb*; S. *paδ-būn*).

dilāsā (Zb.), consolation. Prs.

daulat (Zb.), wealth. Ar.

daulatdār (Zb.), wealthy. Ar. Prs.

dam (Zb.), the back (of an animal).

dumb, a tail; sg. acc. *dúmb-i*, 13 (W. *dümbā*; S. *dümbå*; Yd. *lūm*).

dō-mas (Zb.), adv., again.

danā, W. *jaoji*, a horse's bit (W. *jaoji*; S. *jaojao*).

dånd, W. *dünduk*, a tooth (Zb. *dåndak*; W. *dündük*; S. *δāndån*; Š. *δendån*; Yd. *lud*).

deqat (Zb.), worry. Ar.

dar, prep., in, 16. Prs.

dēr, W. *dūr*, the belly, stomach, 48 (pl.), 38 (Zb. *dēr*; W. *wānj*, *dur*; S. *kec*; Š. *kīc*: Yd. *ūžut*).

dīr, 1, that (S., Š. *di*, this (obl. sg.)).

dīr, 2, W. *δōr*, a ravine, a gorge (W. *δōr*; S. *δēr*). Cf. *χaraw*.

dīr-šluk, W. *δīχ*, far, distant (Zb. *dīr*; W. *δīr*; S. *δār*; Yd. *lūroh*).

durk, W. *šung*, wood, a stick (W. *šung*; S. *χüng*; Mj. *iskavat*; Yd. *skut*).

daraχt (Zb.), a tree. Prs.

darūn, postposition, within, into, 20; among, 17 (*dárūn*), 26 (*darún*); *po . . . darūn*, in, within, 33 (S. *darün*).

durr, pearls, 33 (bis). Ar.

dōs (Zb.), card, ten, see *dah*.

dust, or (18, 20) *dūst*, W. *dāst*, the hand (Zb. *dāst*; W. *δast*; S. *δüst*; Š. *öst*; Sg. *dāst*; Mj. *lāst*; Yd. *last*).

dīt, W. *δīt*, Yz. *δād*, smoke (W. *δīt*; S. *δüd*; Yd. *lūī*). Cf. *šu-dīt*.

dets, W. *δâtsk.* a mussuk, a goatskin used for swimming. (W. *δotsk*; S. *ambân*; Prs. *sanac*). Cf. *kulvar*.

dēv (Zb.), see *dū*.

dōv (Zb.), see *dau*.

dayum, see *dai*.

dužd, W. *γūδ* (? *γūd*), a thief (W. *γūδ*; S. *žieδ*). Prs. *duzd*.

dzå, a place, 33; *dzå-ān*, place-they; *pâdšâ dzå-ān āγad*, they came to the place of the king, they came near the king, 29; *kum dzå*, in what place? where? 14; *sar dzå*, in front of, 18 (Zb. *jā*).

dzubār, W. *wād*, a canal, watercourse (W. S. *wâδ*; W. *carm*; Sq. *üstang*; Sg. *chodar*; Prs. *jūb*).

dzigdak, W. *köšt*, all (Zb. *juk*; W. *köχt*; S. *fük*; Š. *fuk*; Yd. *amba*).

dzistuk, W. *rang*, fast (of a horse) (W. *rānjk*; S. *rindz*).

fai, W. *böš*, remaining over and above (Zb. *fai*, much, very; W. *böš*; S. *baχ*).

féi, W. *péi*, a shovel (W. *pēi*, *bīl*; S. *fēi*, *bēil*).

fak, 1, self (W. *χāt*, gen. *χü*; S. *χü*; Š. *χu*, *χubaθ*; Yd. *koyah*). Cf. *χē*, *χadak*.

fak, 2, you, your honour; *tsa fak tilápum*, I ask from your honour, 23; similarly *tsa fak*, 33 (? cf. S. *fük*; Š. *fuk*, all). Cf. the preceding.

falaχmán, a sling (W. *šķupn*; S. *viždoc*).

fílla, W. *pīχ*, thick milk, given shortly after calving, beestings milk (W. *pīχ*; S. *rāθc*).

flå'vuk, W. *cāšt*, the midday meal, breakfast (W. *cāšt*; S. *tsuχt*).

frī, W. *bāf*, good, 1, 5, 7, 9, 11, 23, 24, 26, 30, 31, 32;

frī-bā, to the good man, 30 (Zb. *ferī*; W. *bāf*; S. *cārj*; Š. *bāšānd*; Yd. *γaše*).

farbī, W. *pūs*, a sheep, full-grown and fat (W. *pus*; S. *piēs*).

frin, he remained, 11 (W. *warec-n* or *wara-in*, *waric-am*, *waregn-am*, *wareχg*; S. *rēid-ao*, *ris-am*, *reid-am*, *reiδj*, to remain; Š. *rēid*, he remained; Yd. *ūzaiyah*, to remain).

frūn, W. *rün*, a shelf, plank, wooden board (W. *rün*; S. *rūn*).

frinduk, W. *wareχk*, tired, weary (W. *wareχk*; S. *warezdj*).

feršun (Zb.), night, night-time.

frut, he asked, 14, 22 (Zb. *ferāt*, he asked; W. *pörs-an*, *pörs-am*, *pörst-am*, *pörsetk*; S. *pörst-ao*, *pörs-am*, *pörst-am*, *pörstj*; Š. *peχst-ao*; Yd. *pīṣtah*, to ask).

futs, W. *γaš*, the mouth (Zb. *fōts*; W. *γāš*; S. *γov*; Š. *γaiv*; Sg. *fotsah*; Mj. *yūrab*; Yd. *pūχor*).

gāχa (Zb.), thou makest, preparest; *gaχt*, he prepared (W. *goχ-an*, *goχ-am*, *gōχt-am*, *χetk*, to make).

gal (Zb.), postposition, near, with, together with.

gå'lā, W. *χoc*, Sg. *χésta*, bread; *gåla*, 5, 9 (Zb. *gåla*, bread, food; W. *χoc*; S. *χpik*; Š. *garδā*; Sg. *χesta*; Mj. *naγan*; Yd. *naγan*).

gōla, W. *wolt^{u}k*, the liver (W. *jigār*; S. *θūd*; Yd. *žiger*).

gul, all, entire, the whole of, 19, 33 (bis); ? corruption of Ar. *qul*.

gūl, assembled; *gūl kūl*, he made assembled, he called together, 21 (W. *γört*; S. *wōχtj*). Cf. the preceding.

gulbāḍuk, W. *mūr*, Yz. *varm*, a cloud (W. *mūr*; S. *varm*; Yd. *mīγ*).

gulok, W. *spraγ*, a flower, sprout (W. *spraγ*; S. *gül*; Š., Yd. *gul*).

gan (Zb.), a suffix of the plural.

gunā, a fault, 23.

gap, conversation; acc. sg. *gap-i*, 19 (Zb. *gap*, a word,

speech; W. *qsa*; S. *gap*; Yd. *gap dah*, to converse). Prs.

gíre, a knot (W. *žerāχ*; S. *žere*). Prs.

gármī, W. *tåw*, heat, warmth (W. *šūndr*, *tov*; S. *žürm*, *tuv*; Yd. *pic*, hot). Prs.

geryān (Zb.), weeping, lamentation. Prs.

gōš-vār, an ear-ring (W. *güšwår*, *gišniz*, *γiš-pörg*; S. *gücwūr*, *gaχnēz*, *γāul-safs*). Prs. Cf. *murdik*.

gōvāz, W. *šinap*, a quagmire, mud (W. *γōt*, *šināp*; Sg. *γāt*, *γāt-īn*).

gūyā-ke (Zb.), conj., as if, as though. Prs.

guzar, W. *türt*, a ford (W. *türt*; S. *paug*). Prs.

γū, W. *γiū*, a cow (Zb. *γūi*; W. *cāt γü*; S. *cāt žau*; Š. *jāo*, *stōr*; Sg. *γao*; Mj. *γaoda*; Yd. *γowoh*).

γōb-naduk, W. *γōb*, green slime on standing water (W. *γōb*; S. *lōš*).

γēd (Zb.), he said, see *γēžd*.

γúdāra, W. *lūt*, a water-vessel (W. *lūt*; S. *liet*).

γudārga, W. *karau*, dung (W. *sigin*; S. *γarš*, *sürün*).

γufca, W. *šöpk*, a stick, a rod (W. *šöpk*; S. *χēib*; Š. *māθ*).

γāl (Zb.), see *γōl*.

γål, W. *alk*, the throat (W. *alqūm*; S. *alqüm*; Sg. *γār*; Yd. *γår-doγoh*).

γol, W. *γáraγ*, the collar of a garment (W. *γarāγ*; S. *žerej*).

γōl, W. *γiš*, the ear (Zb. *γāl*; W. *γiš*; S. *γāul*; Š. *γoχ*; Sg. *γovar*; Yd. *γū*).

γūlak, W. *sambānak*, a bow (to shoot with). (W. *kamånak*; S. *tsan*).

γulām (Zb.), a slave. Ar.

γundum, W. *γudīm*, wheat (W. *γidīm*; S. *žāndām*; Š. *žindam*; Sg., Mj. *γandam*; Yd. *γadam*).

γēnuk, W. *rip*, hair on the body (Zb. *seγund*, hair; W. *rīp*; S. *reb*).

γār, a cave; *γār-bā*, to the cave, 34. See *ambi*.

γurik, W. *ujirk*, lucerne (W. *wujerk*; S. *bedā*).

γēšt (Zb.), he returned, he came back (Yd. *γostcah*, to return).

γūz (Zb.), run thou (imp.); *γūzd*, he ran (W. *göfs-an*, to run; Š. *žēzd*, he ran; Yd. *γazdah*, to run).

γazab, anger, 16. Ar.

γažd, W. *rapᵘk*, refuse (subst.). (W. *repk*; S. *aχlat*).

γēžd, he said, 5, 6, 9, 10, 16 (ter), 18, 23 (bis), 24, 25, 26, 28, 29, 30, 31, 32, 33 (bis), 35, 37 (Zb. *γēžum*, I say; *γēd*, he said; W. *χan-āk*, *χān-am*, *χātt-am*, *χanetk*; S. *levd-ao*, *lev-am*, *levd-am*, *levdj*; Š. *levd-ao*, *lōv-am*, *lōvd-am*, *lovdj*).

γēžāk (Zb.), singing, to sing; ?lit. "to say".

hē, any; *hē cīz nus*, nothing, 34 (Zb., W., S. *hec*; Prs. *hēc*).

hec (Zb.), see *hē*.

hukm, a command, order, 24. Ar.

halka, a fowler's net (W. *tor*; S. *tur*).

ham-digar, each other; sg. acc. *ham-digar-i*; each other-they, *ham-digari-yān*, 38; see *ān*. Prs.

hamrah (Zb.), a friend. Prs.

hūš (Zb.), sense, consciousness. Prs.

jā (Zb.), a place, used as postposition, near, near to; see *ʤå*.

jēbak, W. *jēbak*, a pocket (W. *yijib*; S. *yenjiēk*).

juk (Zb.), all, entire, the whole. Cf. *ʤigdak*.

jam (Zb.), collected. Ar. *jam'*.

just (Zb.), he fled, he ran away (?cf. Prs. *jastan*, to leap).

ka (Zb.), postposition, in, on, to, by means of.

kāi (Zb.), inter. pron., who? Cf. *kudum*.

ke, 1 (Zb.), rel. pron., who? Cf. *tsē*. Prs.

ke, 2 (Zb.), conj., that. Prs.

kēu, in *kēu kul-ān*, they made trouble, i.e. invited (so and so) to enter, 38. See Shaw, Sariḳolí, p. 181, note.

kabūt, W. *sāvz*, blue, 17, 26 (W. *savz*; S. *χoin*, *sâvz*; Yd. *ākšīn*).

kūc (Zb.), a wife. Cf *žānj*.

kud, W. *šac*, a dog, 12, 13 (Zb. *ked*; W. *šāc*; S., Š. *küd*; Sg. *kōd*; Mj. *γālb*; Yd. *galv*).

kudām (Zb.), any.

kudum, who? (Zb. *kāi*; W. *kūi*; S. *coi*; Š. *cāi, ci*; Mj. *kad*; Yd. *kyum*, who? W. *kum-jāi*, where? S. *cum*, when?). Cf. *kum*.

kaf, W. *pūn*, the hollow of the hand (W. *pun*). Cf. *pu-kaf*, s.v. *pu*.

kif, pierce thou (imp.), 10; *kift*, he pierced, 7 (S *cafand-ao, cafan-am, cafand-am, cafandj*, to pierce, to split; Š. *šicēf*, pierce thou).

kåfc, W. *kapc*, a spoon (W. *kapc, kifcilaz*; S. *cib. kamic*).

kōfán, W. *köp*, a camel's hump (W. *kap*; S. *kiep*)

kåk, W. *wesk*, dry (W. *wesk*; S. *ziāχtj*; Š. *kåk*; Yd. *ušk*).

kal, W. *kal*, hornless (W., S. *kāl*).

kel, 1, W. *köž*, a knife (W. *köž*; S. *cōg*; Š. *ced*; Sg. *kirh*; Yd. *keroh*).

kel, 2 (Zb.), consumption; *kel kal*, he consumed.

kul, he made, 37, 38 (bis); *kūl*, he did, he made, 13, 21; *kúl-ut*, thou madest, 25; *kul-ān*, they made, 38; *kunum*, I will make, 24, 25; *kün*, make thou, 6 (Zb. *kanāk*, to do, to make; *kunam* or *kenam*, I make; *kun*, make thou (impve.); *kal*, he made, he did; W. *χāk* or *goχ-an, goχ-am, goχt-am, χetk*; S. *ceig-ao, kan-am, caug-am, caugj*; Š. *cīd-ao, kin-am, cūd-am, cūgj*; Yd. *kerah*, to do, to make).

kūl, 1, see *kul*.

kūl, 2, a pool, 18 (ter), 20 (S. *kaul*). Turkī.

kúlā, W. *skīδ*, a tall sheepskin cap (W. *skīδ*; S. *χāuδ*, a skull-cap).

kullaχ, W. *tung*, hard (W. *tung*; S. *teng*; Yd. *sakt*).

kalapo, W. *past*, low (W. *past*; S. *karsi*; Yd. *pöst*).

kulvar, W. *pitvar*, a small mussuk or goatskin, see *dets* (W. *pitvar*; S. *jagbist*).

kum, what? (adj.); *kum dzâ*, where?, 14, see *kudum*.

kimd (Zb.), he wished.

kamuk, W. *dām*, the back (of man or animal). (Zb. *dam*; W. *part*, *dåm*; S. *comj*, *dom*; Š. *dām*; Sg. *kamik*; Yd. *piščoh*).

káni, W. *kinei*, bleached coarse cotton cloth (W. *kinei*; S. *lēl*).

kün, *kanāk*, *kunum*, etc., see *kul*.

kancanī (Zb.), a harlot.

kå'ndak, W. *zaχ*, a thorn (W. *zaχ*; S. *šuδ*).

kandār, in *kandār kul*, he made (into) pieces, he tore to pieces, 38 (S. *kōnd*; Š. *qand*, a piece).

kapāl, W. *kapāl*, the skull.

kūr, blind, a blind man, 6, 11 (plur.), 16, 18, 19 (W. *kur*; S. *kaur*; Yd. *yāδe*). According to Shaw this is Turkī.

krīc, W. *ktīc*, a hut on the Yailak, or summer grazing-ground (W. *ktīc*; S. *garma*).

kurcīn, W. *körk*, a fowl (Zb. *kercūn*, a cock; W. *körk*; S. *tūχi*; Yd. *keryoh*).

ḳurni, W. *šönd*, a raven (W. *šönd*; S. *χērn*).

kurust, or (17) *korost*, W. *pist*, a skin (W. *pist*; S. *past*; Yd. *karass*). Cf. *rušt*.

kāsa, W. *kubūn*, a wooden dish (W. *kubūn*; S. *toθc*).

kå'suk, W. *dūr*, the funnel-shaped feeder of a mill (W. *dūr*; S. *skaun*).

kaš, W. *påz*, an armful (W. *påz*; S. *mayaul*).

kauš (Zb.), a shoe. Prs. *kafš*.

kaštgāh (Zb.), a field. Prs. *kāštgāh*.

kaš-viš, W. *kalbun*, the armpit (W. *kal*; S. *bijel*).

kšīn, W. *sakšīn*, the posteriors, podex (W. *tamšīn*).

kata (Zb.), see *katta*.

keṭ (Zb.), cut (the participle).

kut, he flayed, he slaughtered, 27 (S. *koχt-ao*, *keγ-am*, *köχt-am*, *koχtj*, to flay, slaughter; Š. *kúšt-ē*, he slaughtered; Yn. *kuš-*, slaughter).

kutál, the act of leading; *kutál-kūl*, he led, 13 (S. *kutal*

ceig-ao, to lead; Š. *kutál-i cūd*, he led; Yn. *kutáli-š*, his leading).

katta, W. *lup*, great, big. *katta* is Turkī (Zb. *kata*).

kovd, W. *šüšk*, a kind of rough boot made of untanned leather (W. *šüšk*; S. *peχ́*).

kuwid, W. *kibit*, a pigeon, a dove (W. *kibit*; S. *cabāud*; Š. *capūd*; Yd. *kowū*).

kévžuk, W. *karjöps*, a magpie (W. *karjöpc*; S. *kargopc*; Š. *kšebts*).

kāyiγ, W. *sparδanj*, a flea (W. *sparδenj*; S. *bürgāh*).

kaž, W. *kard*, crooked (W. *kard*; S. *cerd*; Yd. *cop*; Prs. *kaj*).

kužuk, W. *drukš*, a bull (Zb. *kežūk*; W. *drukš*; S. *χiēj*; Š. *šīj*; Yd. *kyāχ*).

χå (Zb.), see *χån*.

χē, own; (my) own, 29; (thine) own, 6; (his) own, 7, 16 (plur.) (bis), 18 (bis), 20 (bis), 21 (plur.), 30, 34; *ts-χē*, from thīne own, 10 (Zb. *χē*; W., S. *χü*; Š. *χu*). Cf. *fak*, 1; *χadak*.

χōb, interj., well! good! all right, 23, 33. Prs.

χub (Zb.), adv., well, thoroughly.

χabar, news, 16, 28. Ar.

χudā, God, 35 (Zb. *χudāi*). Prs.

χadak, (I my) self, 35 (S. *χü-baθ*; Š. *χu-baθ*). Cf. *fak*, 1; *χē*.

χudāri, W. *χudārg*, a watermill (W. *χaδōrg*; S. *χaδōrj*; Yd. *χirwoh*).

χafa (Zb.), angry. Prs.

χafuk, W. *χuf*, foam (W. *χ́uf*; S. *χ́ef*).

χofuk, W. *kaχ́*, a cough (W. *koχ́*; S. *keχ́*; Yd. *kofah*).

χūg, W. *χüg*, a wild pig (Zb. *χūg*; W. *χüg*; S. *χaug*). Prs.

χol, W. *šād*, Yz. *ṣ̌ū*, card, six (Zb. *χāl*; W. *šāδ*; S. *χ́ēl*; Š. *χ́āusχ*; Sg. *χoār*; Mj. *aχ̌ši*; Yd. *ūkšoh*).

χuluk, W. *bac*, a paternal uncle (W. *bac*; S. *duδ*; Yd. *bai*).

χum, W. *žarž*, milk (W. *žarž*; S. *χevd*; Š. *sχuvd*; Sg. *χatab*; Mj. *χ̌īr*; Yd. *kšīra*).

χån, W. *χūn*, a house; *χān-um*, house-I, 15 (Zb. *χån* or *χå*; W. *χun*; S. *cēd*; Š. *cīd*; Sg. *χān*; Mj. *kēi*; Yd. *kyē*).

χånavār (Zb.), a house.

χair, W. *χai*, perspiration, sweat (W. *χil*, *arāq*; S. *χaiδ*).

χīr, W. *χūryān*, a nephew (W. *χilian*).

χur, W. *χūr*, an ass, a donkey (Zb. *χūr*; W. *χur*; S. *šēr*; Š. *markab*; Sg. *χār*; Mj. *kara*; Yd. *χoroh*).

χarc (Zb.), expenditure. Ar. *χarj*.

χórājik, W. *χarádz*, a spark (W. *gārd*; S. *χårm*).

χurjīn, a sack, a saddle-bag, 33 (bis). (S. *χurjin*, a saddle-bag; Š. *χirjīn*; Yn. *χurjīn*). Prs.

χaruk, food, the act of eating; *χaruk-bā*, for food, 34.

χarum, I will eat, 35 (Zb. *χar-am*, I eat; *χar*, eat thou (impve.); S. *χeig-ao*, *χor-am*, *χüg-am*, *χügj*; Š. *χēd-ao*, . . ., *χūd-am*, . . .; Sg. *χvar-*; Yn. *χvar-* (past, *χōrt-*); Yd. *χūrah*, to eat).

χurs, W. *náγordum*, a bear, 14 (bis), 16, 18, 36, 37 (bis), 38 (W. *nåγordum*; S. *yürχ*; Š. *yurš*; Yd. *yerš*).

χaraw or *dīr*, W. *jirāw* or *δōr*, a ravine, a gorge with a stream (W. *jirāv*, *δōr*; S. *darâh*, *δēr*; Š. *šervidâj*).

χuš, W. *χaš*, a mother-in-law (W. *χāš*; S. *χeχ*).

χēš, see *miš-χēš*.

χuš-waχt, pleased, glad, 28, 29 (Zb. *χašwaχtī* or *χušwaχtī*, merriment).

χut, he arose, 19, 21, 34 (cf. Kāšmīrī *khot*^{u}, he arose; Zb. *χezum*, I arise; *χez*, stand up (impve.); *χet*, he arose; W., S., and Š. employ different roots).

χātir (Zb.), postposition, for, for the sake of. Ar.

χazīna-i-γaib, a hidden treasure, acc., *-γaib-i*, 33. Prs.

χez, *χezum* (Zb.), see *χut*.

χizmat (Zb.), service. Ar. *χidmat*.

χažok, W. *χužg*, sweet (W. *χüžg*,; S. *χeγ*; Š. *χaiš*; Yd. *kšūnt*).

leu, W. *mūg*, blunt, stupid (W. *muq*; S. *mēak*; Yd. *miγioh*). Cf. *lēv*.

labad, W. *pšīn*, a patch on a garment (W. *pšīn*; S. *psāun*).
lajām, W. *yiχān*, a bridle (W. *yiχån*; S. *viδån*; Yd. *avlān*).
lēkin (Zb.), conj., but. Prs.
lā'l, rubies, 33 (bis). Prs. *la'l*.
lip, W. *t'géi*, complete, entire (W. *drüst*; S. *pütün*).
latā, W. *cül*, coarse cotton cloth (W. *cil*; S. *tsaul*).
láta or *cil*, a woman's turban, see *cil*. Cf. *latā*.
lav, 1, W. *lafc*, a lip (W. *lafc*, *lav*; S. *pāuz*; Sg. *lāw*; Yd. *pāršik*). Cf. the next.
lav, 2, a piece (of bread), 5, 9 (S. *γov*; Š. *γēw*). Cf. the preceding.
lēv, mad, 35 (W. *līw*; S. *δēw*). Cf. *leu*.
lēw, a night-mare, a night-spectre that eats people, 36, i.q. *vāγd*, q.v. This word and the preceding have a common origin. Av. *daēva-*, a demon.
lāyiq (Zb.), worthy, fit. Ar.

mā, W. *mūi* or *ž^{u}mak*, Yz. *māst*, the moon (Zb. *ilmēk*; W. *jümāk*; S. *mås*; Š. *mēst*; Sg. *dulmik*; Mj. *yōmγa*; Yd. *moγoh*).
mai, W. *maδür*, Yz. *miθmad*, noon, midday (W. *maδür*; S. *maδor*; Yd. *mīšen*).
mī (Zb.), a day (Yz. *miθ*). Cf. *rōz*.
mābáin, W. *malúng*, the midst, middle (Zb. *māben*, between, among; W. *malung*; S. *maδån*; Š. *meδēna*, middle; Yd. *do-malan*, between). Ar.
mōc (Zb.), see *az*.
mēd, W. *mād*, the waist, the middle of the body (Zb. *mēd*, the back; W. *maδ*; S. *mēδ*; Š. *miδ*).
mādak (Zb.), adv., here, see *dak*. Cf. *wadak*.
mudām (Zb.), adv., always, at all times. Ar.
mauj, W. *rauj*, flame (W. *rāuj*; S. *sāuj*).
mak (Zb.), see *az*.
muk, W. *mak*, the spinal cord (W. *māk*; S. *mōk*).
múkuduk, W. *mukt*, a frog (W. *mukt*; S. *χarbēj*; Š. *šēr-bīc*).

mōχ (Zb.), see *az*.

māl, 1 (Zb.), property.

māl, 2 (Zb.), a husband.

mål, cattle, 17, 26 (W. *mål*; S. *mūl*; Š. *mål*).

måla (Zb.), a jingling repetition of *gåla*, bread, q.v.; *gåla-måla*, bread and the like, food generally.

må'la, W *namurzg*, a bush-harrow, a rake (W. *namurzg*; S. *namüžg*).

mēl, W. *mai*, a female sheep, a ewe (W. *māi*; S. *māul*, *māo*).

mul, he died, 38; *muluk*, 1, W. *murtai*, a corpse (Zb. *murum*, I shall die; *mul*, dead; W. *mara-in*, *mari-am*, *mörtt-am*, *mörtk*; S. *marg-ao*, *mīr-am*, *maug-am*, *maugj*; Š. *mīd-ao*, *?mir-am*, *mūd-am*, *mūγj*; Yd. *mūrah*, to die; Yn. *amīr*, he died. W. *marδāh*; S. *murδåh*; Š. *murδā*; Yd. *jassat*, a corpse).

målāk (Zb.), see *muluk*.

mulk (Zb.), a country. Ar.

muluk, 2, W. *δai*, a man, a strong lad (Zb. *målāk*; W. *δāi*; S. *curik*; Š. *corik*; Yd. *merer*).

mum, cf. *az* and *mun*; *mum-bā*, to me, 5, 9, 24, 26, 33 (bis). (Zb. *mak*, *men*; W. *ma*; S. *mu*; Š. *mu*; Yn., Yd. *man*).

man, this (acc. sing.), 35 (Zb. *am*, this; sg. obl *ama*; W. *yem*; S., Š. *mi*; Yn. *iš*; Yd. *-man*). Cf. *mīv* and *nakwa*.

mun, my, 25 (Zb. *men*; W. *žu*; S., Š. *mu*; Yn., Yd. *man*). Cf. *az*, *mum*.

mīnd, W. *mūr*, an apple (W. *mür*; S. *mån*; Š. *mūn*; Mj. *aminga*; Yd. *amūnoh*).

munāsib (Zb.), proper, fitting. Ar.

murdik, W. *pörg*, a small ring (W. *pörg*; S. *safs*; cf. *marján*. Cf. Yd. *perguščoh*, a ring). Cf. *gōšvār*.

muryuk, W. *míngas*, a sparrow (W. *wingās*; S. *waδīc*).

muryavī (Zb.), a duck. Prs. *muryābī*.

marján, W. *satk*, an ornament (on the person). (W. *sātk*; S. *safs*. Cf. *murdik*).

murum (Zb.), see *mul*.

mus, clothes, 34 (W. *böt*; S., Š. *lēl*).

misuk, W. *χaval*, a pillow (W. *χaval*; S. *balā*).

miš-χēš, W. *χēš*, a family (W. *χ́ēš*; S. *χēχ*).

muṭ, W. *möst*, the fist; *muṭ*, W. *muc*, a double handful, the hollow of both hands (W. *möst*; S. *mut*, a fist; W. *mic*; S. *mut*, a handful; W. *mic*; S. *ingrōv*, a double handful).

mutsuk, see *po-mutsuk*.

mīv, of these, their, 23. Cf. *am*, *man*, and *nakwa* (W. *yem*; S. *mef*; Š. *mef*; Yd. *a-maf*).

muzdur (Zb.), a servant. Prs. *muzdūr*.

na, adv., not, 34 (Zb. *na*). Cf. *nus* and *nō*, *ne*.

-na, suffix indicating possession, as in *pådšå-na wak udōγd*, a daughter belonging to the king, i.e. one of the king's daughters, 16 (W., S. *-an*; Š. *-and*, *-ind*).

nao (Zb.), see *naw*.

nō, *ne* (Zb.), adv., no. Cf. *na*.

nad, he seized, grasped, 13, 20; *nasu*, he may grasp, he may seize, 18 (Zb. *nast*, take (impve.); *ned*, he took, he bought; *nadāk*, he has taken (as a wife), he has married; Yn. *nās-*; past stem, *nāt-*, to take).

nīd, sit thou down (impve.), 31; *nēdum*, I will sit down, 35; *núlust*, 12, *nulust*, 31, he sat down; *nulustuk*, he has sat down, 37 (Zb. *nīd*, sit thou down (impve.); *nīdai*, he lives, dwells; *nalāst*, he sat down; *nalāstak*, he has sat down, he dwells; W. *nüδ-n*, *nazd-am*, *neïn-am*, *nieng*; S. *nālist-ao*, *nīθ-am*, *nālüst-am*, *nālüstj*; Š. . . ., *neθ-am*, *nūst* or *nāst-am*, *nūstj* or *nāstj*, to sit; Yn. *nīd*, sit thou; *nīdåm*, I will sit; *anīd*, he sat; Yd. *niastah*, to sit).

núdukwek, W. *doγāv*, whey.

nēdum, see *nīd*.

nāf, W. *nāf*, the navel (W. *nof*; S. *vanuj*). Prs.

nāfam, foolish, ignorant, 17. Cf. *bē-fām*.

nigah (Zb.), keeping, guarding. Prs.

nēk, adj., good, 5. Cf. *frī*.

naukar (Zb.), a servant. Prs.

nakwa (17, 19) or *nakavī*, this (cf. S. *nak-yam*, this very; *nak-dâs*, thus; Š. *ikyam*, this very; *ikyuwi*, that very). Cf. *man* and *mīv*.

nūl, W. *mis*, a point, tip; W. *nück*, a beak (W. *mis*; S. *nāul*; Yd. *sâr*, a point; W. *nück*; S. *nüsk*, a beak).

nulust, *nulustuk*, see *nīd*.

nēm (Zb.), a name (W. *nung*; S., Š. *nâm*; Yd. *nām*).

nīm (Zb.), half. Prs.

námulyak, W. *nimak*, salt (W. *nimaf*; S. *namaδj*; Sg. *namolya*; Mj. *namālya*).

nân, W. *nān*, a mother (Zb., W. *nân*; S. *anâ*; Š. *mād*, *nan*; Sg. *nan*; Yd. *nīnoh*).

nuqra (Zb.), silver. Ar.

nar (Zb.), see *nark*.

nēr, W. *ūδg*, Yz. *nur*, to-day, 15, 22; *nēr-bā*, to to-day, 22 (Zb. *nēr*; W. *wuδg*; S. *nür*; Š. *nur*; Yn. *īn-nūr*).

nark, 1, W. *yöš*, male (Zb. *nar*; W. *yöš*; S. *niēr*; Š. *nīr*; Sg. *narak*; Yd. *ner*).

nark, 2, W. *yöš-kala*, a male sheep, a ram (W. *yöš māï*, *wār*; S. *nier māul*, *wiērn*; Š. *yirk*, *mayij*; Yd. *plešyeh*).

nirχok, W. *yāngl*, a finger (W. *yāngl*; S. *ingāχt*; Š. *angašt*; Sg. *ingit*; Mj. *ankardia*; Yd. *oguštcoh*).

nasu, see *nad*.

nus, not, in *hē cīz nus*, nothing, 34 (Zb. *na*, *nas*, not). Cf. *na*.

nast, 1 (Zb.), see *nad*.

nast, 2 (Zb.), is not; *nast-am*, I am not. Prs.

nešt (Zb.), he placed, he put.

nušt he went out, he emerged, 19 (Zb. *našet*, he emerged; W. *niuz-an*, *niuz-am*, *niešt-am*, *niešk*; S. *na tīg-ao*,

na ti-am, na tüg-am, na tügj; Š. *naštid-ao, našti-am, naštuid-am* . . . ; Yd. *kšiyah*, to go out; Yn. *nīž-*, past stem *nīšt-*, to go out).

nētsa, W. *rašpük*, a weaver's shuttle (W. *rašpük*; S. *måki*).

nits, W. *mis*, the nose (Zb. *nīts*; W. *mis*; S. *nåz*; Š. *nēdz*; Sg. *fusīk*; Mj. *foska*; Yd. *fiskoh*).

naw, W. *nāo*, Yz. *nū*, card, nine (Zb. *nao*; W. *nau*; S. *nēaw*; Š. *nāo*; Sg., Mj. *nao*; Yn. *nau*; Yd. *no*).

nå'wa, W. *püt-χārm*, a trough (W. *pütχårm*; S. *χåχ*).

nawuk, W. *šöγd*, new (W. *šöγd*; S. *nüj*; Š. *nāu*; Yd. *nūe*).

newar (Zb.), draw (water from a well) (impve.).

návus, W. *nápus*, a grandchild (m. or f.). (W. *napüs*; S. *nabüs*; Š. *nebōs*).

pa, prep., in, 19; into, 18 (Zb., W., S. *pa*). Cf. *pī, po*.

pī, prep., in it (for *pa-i*); in *pī-bun*, below it, 18 (cf. Š. *pis*, on). Cf. *pa, po*.

po, prep., in, in *po* . . . *darūn*; inside, 33. Cf. *pa, pī*.

pōi, W. *pai*, curds (W. *pāi*; S. *pōi*; Sg. *neduk*; Mj. *niyā*).

pu, W. *pūd*, a foot (Zb. *pūd*; W. *püδ*; S. *peδ*; Š. *påδ*; Yd. *pelloh*); *pu-kaf*, W. *kaf*, the sole of the foot (W. *påšt*; S. *naburg*; Sg. *pūdaš*).

pucun, W. *wuc*, an arrow (S. *puδ*; Š. *surb, pās*; Yd. *lāspiχ*).

paidå, manifest, hence, ready for use, 34. Prs.

pūd (Zb.), see *pu*.

pudf, W. *gōšt*, meat, flesh (W. *gušt*; S. *güχt*; Š. *goft*; Sg. *pūdaf*; Mj. *γoš*; Yd. *γuš*).

pedīn, light thou, set thou alight (impve.), 37 (Š. *peδēd-ao*, to light (impve.), *peδīn*).

pådšå (15, 16 (bis), 21, 23 (bis), 24, 25, 27, 29, 30); *på'dšå* (17, 18; 21, 28, 31, 33), a king; *på'dšå-bā* (28, 35), to the king; *på'dšå-na*, of, or belonging to, the king, 16). Prs.

paγāo (Zb.), a well.

pēγām (Zb.), a message. Prs. *paiγām*.

pok, W. *puk*, hump-backed (W. *düw*; S. *ceng*).

pakol, a woman's mantilla (W. *cīl*; S. *χåδbun*).

pāling, W. *póduna*, a saddle (W. *pödn*; S. *biδån*; Ṡ. *biδān*; Yd. *palan*).

pálas, W. *palās*, a rug (W. *palās*; S. *palus*).

pālu-var, W. *dustak*, a door plug (W. *görj*; S. *gaʏ*, a door socket).

pām, W. *kšād*, broad, wide (W. *kšåδ*; S. *χuδ*; Yd. *ūkwah*).

pâm, W. *ʏör*, wool (W. *ʏör*; S. *wån*; Š. *wūn*; Yd. *pam*).

po-mutsuk, to clothe (a person); *po-mutsuk-bā*, (he obtained clothes) for clothing (himself), 34 (Zb. *pumetsav*, clothe ye(impve.); W. *pumetsiv-an*; S. *pamedzånd-ao*).

panjāh (Zb.), card, fifty. Prs.

pūnz, W. *pānz*, Yz. *pindz*, card, five (Zb. *pūnz*; W. *pânz*; S., Š. *pinz*; Sg. *pānz*; Mj. *pānc*; Yd. *pānš*; Yn. *panj*).

parak or *ulex*, W. *pürs*, a rib. See *ulex*.

pōrk, W. *pürk*, a rat (W. *pürk*; S. *pürg*; Š. *purg*; Mj. *?pārʏ*; Yd. *perχ*).

parinda (Zb.), a bird. Prs.

parparānuk, W. *pilpilak*, a butterfly (W. *pilpilāk*; S. *köpali*; Yd. *kotiah*).

parra, W. *paryan*, Šiṇā, *parrī*, a precipice (W. *parian*; S. *pariend*, precipitous).

prēšt, W. *par-sang*, the wrist (W. *parsang*; S. *parδüst*).

pāruzd, W. *yaz*, Yz. *biyēr*, yesterday (W. *yēz*; S. *χiēb*; Š. *biyār*; Yd. *uzīr*). Cf. *āluzd*.

psah (Zb.), adv., now, at this time.

pásūzan, W. *púrsits*, the hem of a garment (W. *parsīts*; S. *parasīts*).

paša, W. *maks*, a fly (W. *maks*; S. *cingin*; Sg. *pašai*; Mj. *moʏa*). *paša* is Turkī. Cf. Prs. *pašša*, a gnat.

piš, W. *piš*, a cat (Zb. *puš*; W., S. *piš*; Š. *paš*; Mj. *χola*; Yd. *piškoh*).

pēšbar, W. *pūz*, the breast, the chest (W. *püz*; S. *poz*; Š. *sīna*; Sg. *?puz*; Yd. *fuz*, *iscīnah*).

pošák, W. *böt*, a cloak, clothes (W. *böt*; S. *lēl*; Sg. *vanjin*). Prs.

pāšna, W. *pāšna*, the heel (W. *pošt*, *påšnāh*; S. *naburg*, *puχnåh*). Prs.
pešáni, W. *ruk*, the forehead (W. *rūk*; S. *råk*; Sg. *pešāni*; Yd. *pišāneh*). Prs.
pešúr, W. *lunj*, the cheek (W. *lunj*; S. *nūrj*; Š. *pes*; Sg. *pešur*; Yd. *kelikoh*).
pušt, in *ci-pušt* (Zb.), behind, after.
put, W. *pöst*, parched grain ground into meal. Hindī *sattū* (W. *pöst*; S. *pāχt*).
pātik, W. *pātak*, the eyelid.
petχun, W. *waják*, an adze (W. *wājāk*; S. *wajåk*).
putsuk, W. *pric*, a worm, a grub (W. *pric*; S. *cerm*).
pēž (Zb.), prep., in.

qīmat (Zb.), price, cost. Ar.
qarīb (Zb.), adv., near. Ar.
qarå'r, an agreement, promise, 22. Ar.
qúslāq, a town, a village, 21 (Zb., Š. *qišlāq*. Turkī *qišlāq*).
qīvd (Zb.), he called, he summoned (W., S., Š. *qīw*, a call, a summons).
qāzī (Zb.), a judge. Ar.

rūi, W. *trûi*, Yz. *tsoi*, card., three (Zb. *rāi* or *rā*; W. *trūi*; S. *harōi*; Š. *ārraï*; Sg. *trāi*; Mj. *šarai*; Yd. *šuroi*).
récik, W. *šingar*, entrails (W. *šingör*; S. *raud*).
rēg, W. *lewarc*, sand (W. *leiwårc*; S. *cuš*; Yd. *sigioh*). Prs.
rēγn, W. *rōγ^{u}na*, butter (W. *ruγn*; S. *raun*; Yd. *maskoh*).
rāh (Zb.), a road. Prs.
rakībī, W. *pīl*, a jar, a large cup (W. *pīl*; S. *cenåk*). Prs.
rēmuz, W. *īr*, Yz. *χvōr*, the sun (Zb. *ōrmōzd*; W. *yīr*; S., Š. *χ'ēr*; Sg. *ālmān*; Mj. *mera*; Yd. *mīra*).
rang, manner, kind; *tsē-rang*, whatever kind of, 18. Prs.
rupya (Zb.), a rupee.
raqqāsī (Zb.), dancing. Ar.
raušan, W. *rōχn*, Yz. *rōṣnahai*, daylight (W. *rūχ'n*; S. *yāul*; Š. *ruχ*). Prs.

rŏ'šnī, W. *raχnĭ́g*, Yz. *yēts*, fire (Zb. *rōšnī*; W. *raχ́nīg*; S. *yuts*; Š. *yåts*; Sg. *rošnāi, šunai*; Mj. *yūr*; Yd. *yūr*).

rušt, W. *karast*, a fur robe (W. *karast*; S. *warbūn*). Cf. *kurust*.

rawån, going, moving; *rawån šud*, he started, 34. Prs.

rōz, W. *rᵃwār*, Yz. *miθ*, a day, 8, 12, 22, 23, 32 (8, 22, and 32 are plural); *rōz-ān*, days-they, 3; Iš. *rōz*, W. *ruχn*, Yz. *roχnzit*, dawn, morning (Zb. *mī*; W. *rwår*; S. *māθ*; Š. *meθ*; Sg. *rušt*; Yd. *mīš*, *mīχ*; Yn. *rūz*).

rēž, W. *raž*, a platform (for sleeping) (W. *rāž*; S. *noχ́*).

si, W. *süi*, a hare (W. *süi*; S. *χtüm*; Yd. *sīγ*).

sabz, green, 18. Prs.

sad (Zb.), card, a hundred. Prs.

sadā, a sound, noise, 36. Ar.

saudāi (Zb.), trade, trading. Prs.

saf (Zb.), all.

safēd W. *ruχn*, white (Zb. *surχūn*; W. *ruχ́n*; S. *spēïd*; Š. *sufēd*; Sg. *ispēd*; Mj. *sūpi*; Yd. *spī*). Prs.

safākā (Zb.), husk (given as fodder).

safar, a journey; *safar-ān*, journey-they, 2. Ar.

seγund (Zb.), hair. Cf. *γēnuk*.

sahar, adv., at dawn, 19, 28. Ar.

sihat, well, in good health, 27, 28 (Zb. *sihat*). Ar. Cf. *siyāt*.

sāl, W. *sāl*, Yz. *sāuza*, a year (Zb. *sāl*, a year; W. *sāl*; S. *sål*, a half-year; Yd. *sāloh*, a year). Prs.

sallā, W. *sallā*, a turban (W. *sallā*; S. *dastūr*; Sg. *lataī*).

såmbu, he may smear, 18 (bis); *såmd* or *såmbud*, he smeared, 20 (W. *süχ-an, süχ-am, soχt-am, süχetk*; S. *rift-ao, rof-am, rift-am, riftj*, to smear; Š. *målt*, he smears; *målt-ē*, he smeared; Yn. *fassåt*, he may smear; *afass*, he smeared).

sandúq, a box, 33 (bis). Ar.

sung, W. *γār*, Yz. *γrtsōk*, a stone, rock, cliff (W. *γār*; S. *žēr*; Š. *žir*; Sg. *song*; Mj. *koika*; Yd. *γer*).

spul, W. *šiš*, a louse (W. *šīš*; S. *spāl*).

sar, in *sar dzå*, before, in front of; *ambi sar dzå*, in front of the cave, 18 (Zb. *sar*, on, upon; cf. Yn. *säri*, in front of).

sår, the head; *tsχē sår*, from thine own head, 10 (Zb. *sōr*). Cf. *sur*.

sēr (Zb.), satisfied, full. Prs.

sōr (Zb.), see *sår*, *sur*.

sur, W. *sar*, the head (Zb. *sōr*; W. *sār*; S. *kål*; Š. *kal*; Sg. *sār*; Mj. *posar*; Yd. *pūsir*). Cf. *sår*. Prs.

sard, W. *sūr*, cold (adj.); (W. *sür*; S. *iš*; Š. *šitāγ*; Yd. *yåχ*). Prs.

surχ, W. *sökr*, red (W. *sökr*; S. *rüšt*; Š. *rišt*; Yd. *surkoh*). Prs.

surχa, W. *rīš*, Ovis Poli (W. *vrokš*; S. *rus*).

surχūn (Zb.), white. Cf. *safēd*.

sutχān-maγzuk, W. *malung-yaic*, the thigh (W. *malung yāic*; S. *maδån χoj*, *biχtun*; Š. *bastūn*).

sitāra (Zb.), see *struk*.

struk, W. *stār*, Yz. *ṣtarāk*, a star (Zb. *sitāra*; W. *stār*; S. *χturj*; Š. *štardz*; Sg. *ustūrak*; Mj. *astari*; Yd. *sittāreh*).

suvd, W. *isp*, the shoulder (W. *fiāk*, *tan*; S. *sevd*, *dålü*; Š. *sīvδ*, *fiyak*; Sg. *syūd*; Yd. *suvdoh*).

siyāt, whole, well, 18, i.q. *sihat*, q.v. (W. *sihāt*).

sāz (Zb.), singing. Prs.

sūz, W. *sūz*, flame, conflagration (W. *rāuj*; S. *sāuz*). Prs.

šu, 1, W. *šū*, black (W. *ṣū*; S. *tār*; Š. *tēr*; Sg. *šōi*; Mj. *tarāvi*; Yd. *noroh*). Cf. *šu-dit*.

šu, 2, it becomes, 33; it will become, 17, 18; (if) it become, it may become, 24, 34; go thou (impve.), 33; go ye (impve.), 28; *šuī*, wilt thou become? 29; *šud*, he went, 20, 21, 34; he or it became, 4, 8, 11, 12, 13,

16, 20, 27, 28 (ter), 34, 36; *šud-im*, I became, 35; *šud-ān*, they went, 2, 3; *šuduk*, she has become, 16 (Zb. *šom*, I go, I become; *šūai*, he goes, he becomes; *šū*, go, be (impve.); *šud*, he went, he became; S. *set-ao*, *sō-m*, *süt-am*, *seδj*; Š. *sit-ao*, *sāo-am*, *sut-* or *sat-am*, *suδj*, to go, to become; Sg. *šōh*, to go; Yd. *šuah*, to become; Prs. *šudan*, to go, to become).

sab, W. *nāγd*, Yz. *ṣāb*, night, 12, 13, 36 (*šab*). (W. *naγd*; S. *χåb*; Š. *šab*; Sg. *foršuk*; Mj. *ašāwa*; Yd. *kšowoh*).

šab-gāh, W. *yōtr*, a nest (W. *yoθ*; S. *rōz*). Prs.

šabrut, W. *burut-šapar*, a moustache (W. *šāpār*; S. *bürüt*; Š. *burūt*).

šec (Zb.), see *šüts*.

šud, 1, he heard, 19 (W. *kšüin*, *kšüi-am*, *kšön-am*, *kšöng*; S. *χüd-ao*, *χān-am*, *χüd-am*, *χieδj*; Š. *šīd-ao*, . . . , *šūd-am*, . . . , to hear).

šud, 2, *šud-im*, *šud-ān*, *šuduk*, see *šu*, 2.

šu-dīt, W. *šu-δīt*, soot (W. *kat-δīt*; S. *cedēr*). Cf. *šu*, 1, and *dīt*.

šufún, W. *nabúsm*, a comb (W. *napösan*; S. *waχērj*).

šuhluk, W. *χaic*, wet, damp (W. *χ́aic*; S. *χ́āst*; Yd. *χūst*).

šak, 1, W. *šak*, bad, wicked, 1, 6, 10, 11, 32, 33, 35, 38; *šak-bā*, to the bad man, 5 (Zb. *šak*; W. *šāk*).

šak, 2, W. *šak*, hoar frost, a white frost (W. *šak*; S. *χok*).

šoχcuk, W. *šolχ*, the branch of a tree (W. *šolχ́*; S. *šoχ́*).

šuχt, (time) passed, 14 (Zb. *šeχt-am*, I passed over; W. *šöχ́s-n*, *šöχ́s-am*, *šöχ́st-am*, *šöχ́setk*).

šölg, W. *šölg*, a piece of brick, a clod of earth (W. *šölg*; S. *χalg*).

šilaχ (Zb.), poor, needy.

šilavz, W. *šilāt*, adj., soft (W. *šilåt*; S. *šilēt*).

šom (Zb.), see *šu*, 2.

šuen (Zb.), see *šuwin*.

šinj, W. *šunj*, the hip (W. *šunj sår*; S. *χaun kål*, the hip bone).

šepōn (Zb.), iron (W. *išn*; S. *spin*; Š. *spin*, *sapsan*; Yd. *rispin*).

šurmok, W. *tük*, a willow (W. *tük*; S. *wanūj*).

šarmindī (Zb.), ashamed.

šātu, W. *waχār*, a ladder (W. *waχār*; S. *šatta*). Turkī.

šit, W. *šit*, earth, dust (W. *šet*; S. *sīt*; Sg. *šat*; Mj. *γarāi*; Yd. *katter*).

štok, W. *purcād*, a young woman (Zb. *štåk*, *štåkak*, or *štå*, a daughter, a girl; W. *pürcoδ*; S. *pcēin*).

šaitān (Zb.), the devil, Satan. Ar.

šutun, W. *sits*, a needle (W. *sits*; S. *sīts*; Š. *saj*).

štunuk, W. *cöγ*, a kid, a small goat (Zb. *šatanak*; W. *cöγ*; S. *γērv*).

štur, W. *štur*, a camel (Zb. *uštur*; W. *uštür*; S. *χtür*; Š. *štur*; Yd. *šturoh*).

šᵘtur, W. *štūr*, a calf (W. *wušk*; S. *wišk*; Š. *šīk*).

šüts, W. *strei*, a female (Zb. *šec*; W. *strēi*; S. *stīr*; Š. *stredz*; Sg. *šiṣ*; Mj. *meyah*; Yd. *šīoh*).

šáwī, W. *parhān*, a woman's shift (W. *parhān*; S. *parhān*).

šåwal, a road, path, way, 3; *šå'wal-ān*, road-they, 8 (W. *vaδak*; S. *pånd*; Š. *pōnd*; Sg. *pānda*; Yn. *rât*; Yd. *pādoh*). Cf. *šōval*.

šōval, W. *waδuk*, a road, way, i.q. *šåwal*.

šawálak, W. *šavālak*, wide outer trousers (W. *šawālak*; S. *šim*; Sg. *var*; Mj. *šoāl*). Prs.

šuwin, W. *gᵃwå'ra*, a cradle (Zb. *šuen*; W. *gaura*; S. *prāχt*).

tå, 1, prep., till, until; *tå vužēr*, till evening, 12 (S. *cü*; Š. *tå*; Yn. *sa*).

tå, 2 (Zb.), see *tāt*.

tu, thou, 6, 29, 32; thy, 17, 26; *tu-bā*, to thee, 6, 10, 25, 29, 33; *tu-t*, thou-thou, 14, 18; thou art, 30; *tamuχ*, you, 22; *tamuχ-bā*, to you, 22 (Zb. *tō*, thou; *tī*, thy; sg. obl., *tō*; *tōmōχ*, ye, your, and pl. obl.; W. *tu*, thou; *ti*, thy; *tao*, thee; *sāišt*, ye; *sav*, you; S. *tao*, thou; *tü*, thee; *tamāš*, ye, you; Š. *tu*, thou, thy, thee;

tamā, ye, you; Yn. *tu*, thou; *tau*, thee; *šumāχ*, ye, you; Yd. *tū*, thou; *toh*, thee; *māf*, ye, you).

tabīb, a physician, 16. Ar.

tab-larza, W. *andāw*, fever (W. *andav*; S. *bazgāk*). Prs.

tāda (Zb.), adv., there, in that place; see *dak*.

ted (Zb.), he was burnt (W. *θau-āk*, *θau-am*, *θett-am*, *θetk*; S. *θīd-ao*, *θau-am*, *θüd-am*, *θeδj*, to be burnt; Š. *tebd-ao*, to burn).

tūd (Zb.), he shaved.

tag (Zb.), postposition, *pa . . . tag*, in.

tēγ (Zb.), a razor. Prs.

tōγd, he walked, he went, 11, 21, 34; *a-toγd*, he entered 34, 38; *tōγd-ān*, they went, 7, 8 (Zb. *ataγd*, he entered; W. *tuk-an*, *cau-am*, *taγd-am*, *taχk*; S. *tīd-ao*, *tedz-am*, *tüid-am*, *tüidj*; Š. . . . , *ti-am*, *tūid-* or *tōid-am* . . .; Yd. *liah*, to go).

teγm, W. *tāγm*, a seed (of a plant); (W. *taγm*; S. *töγm*; Yd. *tūγum*).

taχsīm (Zb.), division, apportionment. Ar.

taχt, a throne, 31 (bis). Prs.

tilā (Zb.), gold (W. *tillå*; S. *tillā*; Yd. *tilla*). Prs.

tuld, W. *lok*, a rag (W. *lok*; S. *tsaul*).

talχā, bile, gall; sg. acc. *talχā-i*, 27 (W. *talχāh*; S. *trāc*, *talχā*; Š. *talχa*; Yn. *talχa*). Prs.

talapi, thou desirest, 32; *tilápum*, I desire, 23; *talápum*, I desire, 33 (S. *tālibt-ao*, *tālåb-am*, *tālibt-am*, *tālibtj*, to desire; Š. *tilábum*, I desire).

talpak, W. *pᵘkúl*, a fur cap (W. S. *tumaγ*).

tána, W. *tána*, the body (Š. *tanā*; Yd. *tonoh*).

tangiš, W. *taráng*, a saddle-girth (W. *tarāng*; S. *türong*).

tanuk, W. *sanār*, thin, slender (W. *sanār*; S. *tanük*; Yd. *tunkā*).

túpak, W. *pulk*, a tassel (W. *pulk*; S. *pülk*).

tar, prep., to (motion towards), 15, 21; into, 13; on to, 18 (bis), 20 (bis), 27, 31 (bis); (W. S. Š. *tar*).

tār, a fold of cloth (W. *tå*; S. *tu*).

tārikān, W. *naγdīn*, adv., before daybreak, early in the morning (W. *naγdīn*; S. *pigān*).

trās, fear; *trās kul*, he feared, 38.

truš, W. *trüc*, bad tasting, bitter (W. *trāc*; S. *trâc*).

tāt (30) or *tot*, W. *tat*, a father (Zb. *tåt*, *tå*; W. *tāt*; S. *pīd*; Š. *ped*, *dād*; Sg. *tat*; Mj. *tāt*; Yd. *tatt*; Yn. *dådå*).

tuwur, W. *tipār*, an axe, a hatchet (Zb. *tewār*; W. *tipār*; S. *baldāh*). Prs. *tabar*.

tāza (24, 25); *táza* (20) or *tåza* (17), fresh, (of lost sight) renewed, restored, 17, 20, 24, 25. Prs.

tēz, W. *tāγd*, sharp (W. *taγd*; S. *tēid*; Yd. *turγoh*).

tāziāna (Zb.), a scourge, lash, whip. Prs.

ts, prep., from, 14, 18 (bis), 19, 21, 22, 23, 33, 34, 36. The final *a* is sometimes dropped, as in *ts-χē*, from thine own, 10; *ts wadak*, 21, 22, 34, or *ts-wádak*, 7, from there (Zb. *tsa*; W. *tsa*, *sa*; Yn. *ci*). Cf. Zb. *tsū*, from him, etc.

tse (18) or *tsē* (19, 24), rel. pronoun, who, 19; used to form a conditional, practically equivalent to "if"; *tse wunī*, he may be, or (if) he be, 18; *hukm tsē šu*, (if) there be an order, 24; *tsē-rang*, whatever kind of, 18 (Zb. *ke*; W. *sa*; S. Š. *tsa*, cond. particle). Cf. *za*, 2.

tsī (Zb.), from this, see *i*, 1.

tsᵃfur, W. *tsabur*, Yz. *cēr*, card., four (Zb. *tsafūr*; W. *tsabür*; S. *tsavur*; Š. *tsavōr*; Sg. *safor*; Mj. *cafīr*; Yd. *cīr*, *tifār*).

tsχē, see *tsa*.

tsâm, W. *cözm*, the eye, 6, 7, 10, 11, 17, 18 (bis), 20 (bis), 24, 25, 27 (bis), 28; in these (except 6, 7, 10) the word is plural, but governs a verb in the singular (Zb. *tsåm*; W. *cözm*; S. *tsem*; Š. *tsem*; Sg. *sām*; Mj. *cām*; Yd. *cam*).

tsumánd, how much? how many? some (Zb. *tsamend*; W. *tsum*, *sum*; S. *tsund* (how much? how many?); Yd. *cand* (how much? how many?).

tsa-na (Zb.), what? see *cīz*.

tsand, some, several, 3, 32. Cf. *cand*.

tsúrīk, W. *yåst*, a shed, a *macān* (W. *yōst*; S. *kapå*, *alajük*).

tsiw-ling, W. *löng*, a leg (W. *löng*; S. *lang*; Š. *ling*; an animal's leg).

tswádak, see *tsa*.

tswēnd, W. *cuwān*, an apricot (W. *ciwån*; S. *nōš*; Š. *nāš*; Mj. *cerī*; Yd. *cīre*).

tsīz (Zb.), what? see *cīz*.

tsīzē (Zb.), whatever.

wa, he, 18, 20, 27; that (adj.), 33; *i* or *wi*, his, see *i* 1; *wan*, him, 13 (bis); it (acc.), 18; that (acc. subst.), 33; *wēv*, of them, their, see *i* 1 (Zb. *ao*, sg. obl. *yū*, *ū*, *wū*, *wō*, pl. *āwend*, obl. *āwenda*; W. *yao*, sg. obl. *yao*, pl. *yaišt*, obl. *yav*; S. *yü*, sg. obl. *wi*, pl. *wo*, obl. *wief*, *wīv*; Š. *yü* or *yid*, obl. sg. *wi* or *wum*, pl. *wā*, obl. *wief*; Mj. *wo*, sg. obl. *wan*, pl. *wai*, obl. *waf*; Yd. *hūroh*, sg. obl. *-wan*, pl. *hūreh*, obl. *-of*; Yn. *au*, sg. obl. *awi*, pl. *?autit*, obl. *auti*).

wō, 1 (Zb.), conj., and. Cf. *za*, 1.

wō, 2, *wū* (Zb.), see *wa*.

wuc, W. *wīc*, a cloth-eating moth, a wood-worm (W. *wīc*; S. *kuwåh*).

wōda (Zb.), there, see *wadak*.

wud, he took away, 13 (bis), see *ussum*.

vud, he, it, or there was, 19, 22, 34; *vud-um* (*-īm*), I was, 15; *vud-at*, thou wast, 14; *vuduk-at*, thou hast become, 18; *tse vūnī*, he may be, 18 (Zb. *wod*, he was; S. *vüd*, he was; *veδj*, he has been; *vīd*, he may be; Š. *vōd*, he was; *vuδj*, he has been; *vēd*, he may be; Mj. *via*, he was; Yd. *bīoh*, he was; Yn. *avu*, he was).

wadak, there, 34; *tsa wadak*, from there, thence, 19, 21; *ts-wádak-ān*, from there they, 7. Cf. *tsa* (Zb. *wōda*; W. *drā*; S. *üm*; Š. *yum-andē*; Yd. *hūre*). Cf. *dak*.

vāγd, a night-spectre that eats people, a nightmare, 14. Cf. *lēw* (W. *vāγd*; S. *vōïd*).

vajab, W. *avart*, a span (measure); (W. *avart*; S. *warδord*).

wujinjåk (Zb.), a woman (Yd. *žinkoh*).

vajer, W. *pürz*, Yz. *šām*, evening (W. *pürz*; S. *biurn*, *χum*; Yd. *šām*). Cf. *vužēr*.

wak or (37, bis) *wok*, W. *ūi*, Yz. *wōγ*, card., one, 1 (bis), 12, 23; a (indefinite article), a certain, 5, 9, 10, 12, 14 (quater), 16 (bis), 17, 18 (bis), 26, 33 (ter), 37 (bis); (Zb. *wok*; W. *īv*, *ī*; S. *īv*, *ī*; Š. *yīw*, *yī*, *ī*; Sg. *vāk*; Mj. Yd. *yū*; Yn. *ī*).

wek or (18) *vēk*, W. *yupk*, water, 18; *wek-togdok*, W. *cāl*, a well, pool, marsh (Zb. *wēk*, *wē*; W. *yupk*; S. *χåts*; Š. *šats*; Sg. *vīk*; Mj. *yāoγa*; Yd. *yauγ*, water; Zb. *paγao*; W. *cal*, a well).

wok, see *wak*.

voks, W. *fuks*, a serpent, a snake (W. *fuks*; S. *tafüsk*; Mj. *yiž*; Yd. *īž*).

vēχ, W. *zaχ*, a twig (W *yaχ*; S. *pütåq*).

waχt, a time, a period of time, 14 (Zb. *waχt*). Ar.

wula (Zb.), postposition, before, in front of.

wúlvuš, W. *pármeyung*, a trouser-band (Sg. *valvāš*).

wan, see *wa*.

wēn, W. *wuχun*, blood (W. *wuχan*; S. *waχ́īn*; Š. *wiχīn*; Sg. *vain*; Yd. *īnoh*).

vīn, W. *reγiš*, a beard (Zb. *vīn*; W. *reγiš*; S. *bun*; Š. *bon*; Mj. *yāržah*; Yd. *yārzoh*).

wånd (Zb.), see *vūst*.

vīnd (Zb.), he saw; *vīnum*, I see (W. *wing*, *wīn-am*, *wind-am*, *winetk*; S. *wānd-ao*, *wēin-am*, *wānd-am*, *wāndj*; Š. *wīnt-ao*, *wīn-am*, *wīnd-am*, *wīndj*).

vánji, Sg. *vanjīn*, a robe, a cloak (Zb. *wanjī*; W. *böt*; S. *lēl*; Sg. *vanjīn*).

wánits, W. *raγūm*, a female calf.

wanuw, call ye, summon ye (impve.), 28.

vru, W. *yurm*, the forearm (W. *yurm*; S. *cerōst*; Sg. *qāqi*).

var, W. *bār*, a door, 37 ; *var*, W. *vic*, outside ; *tsa var*, from the door, from inside, 36 (Zb. *war* ; W. *bār* ; S. *divīr* ; Š. *divē* ; Mj. *labra* ; Yd. *luvor* ; Yn *divar*, a door ; W. *vīc* ; S. *vāc* ; Š. *vāj*, outside).

vur, W. *vūr*, a load (W. *vür* ; S. *wez* ; Š. *wiz*).

vrūd, W. *vrüt*, a brother (Zb. *warūd* ; W. *vrüt* ; S. *vrōd* ; S. *vrōd* ; Sg. *vurd* ; Mj. *werai* ; Yd. *vrai*).

varf, W. *zam*, Rōšānī, *žiniž*, snow (W. *zam* ; S. *zamån* ; Š. *zinij* ; Sg. *varf* ; Mj. *vārfa* ; Yd. *werfoh*). Prs.

wrok, W. *yaš*, a horse (Zb. *verāk* ; W. *yāš* ; S. *vurj* ; Š. *vorj* ; Sg. *vorāk* ; Mj *yāsap* ; Yd. *yasp*). ? Av. *aurvat(-aka-)*, see § 17.

waruk, W. *wārk*, a lamb (W. *wurk* ; S. *barqå* ; Š. *warg*).

vrits, W. *vrao*, the eyebrow (W. *varāo* ; S. *varāo* ; Š. *vruγ* ; Sg. *vuric* (?)).

wōrts, W. *wōlc*, a quail (W. *wolc* ; S. *badanāh*).

werāz (Zb.), adj., high, tall ; adv., up. Cf. the next.

vrāzā, W. *vorz*, a mountain height (W. *wuc* ; S. *tēr* ; Sg. *vraz* ; Mj. *valγa*, up). Cf. the preceding and *wužduk*.

váse, W. *úṣai*, cotton thread (W. *wusē* ; S. *padets*). Cf. *wāš* and *vuš*.

vasīn, W. *pisūn*, a whetstone (W. S. *pasån*).

vāst, he bound, he tied, 27 (Zb. *wånd*, bind thou (impve.) ; W. *vand-āk*, *vānd-am*, *vāst-am*, *vandetk* ; S. *vist-ao*, *vind-am*, *vüst-am*, *vüstj* ; Š. *vist-ao*, . . . , *vūst-am*, . . .).

wastuk, W. *yaic*, a bone (W. *yaic* ; S. *ustχån* ; Š. *sitχån* ; Sg. *āstāk* ; Mj. *pāstī* ; Yd. *yestoh*).

wāš (Zb.), a rope (S. *vüχ*). Cf. *váse* and *vuš*.

viš, 1, W. *pīp*, a bed (W. *pīp* ; S. *babēr* ; Š. *birej*).

viš, 2, postposition, below, 20 (Zb. *vīš*, down, below).

vuš, a rope (Zb. *wāš* ; W. *šivan* ; S. *vüχ* ; Š. *kamand* ; Yd. *tanau*).

wišt (Zb.), card, twenty (W. *wīst* ; S. *vist* ; Yd. *wīstoh*).

watik, W. *tui*, a feast.

vuts (Zb.), an uncle.

wēv, see *i* 1.

vuz, W. *tūγ* or (male) *buc*, a goat, 17 (bis), 26; acc. sg., *vuz-i*, 27 (Zb. *wuz*; W. *tuγ*, *buc*; S. *vāz*, *reidz*; Š. *vāz*; Sg. *vuz*; Mj. *vorah*; Yd. *vizoh*).

wazīr, viziers, 16; *wazīrā-bā*, to the viziers, 16; *wazīrâw*, viziers (acc. pl.), 21; *ṭsa wazīrâw*, from the viziers, 22.

wuzwusāk, W. *δūs*, a wasp (W. *δōs*; S. *hari*).

wuždu̯k, W. *wuc*, high; W. *vorz*, long (W. *wuc*; S. *biliq*, *biland*; Yd. *biland*, high; W. *vorz*; Yd. *van*, long). Cf. *vrāzā*.

vužēr, evening, 12; see *vajer*.

yau, W. *žau*, provisions, supplies, cereals (W. *žāu*; S. *zau*).

yū (Zb.), see *wa*.

yaf (Zb.), found (Prs. *yāftan*).

yōγ, W. *sanvar*, a yoke (W. *sivar*; S. *yüγ*).

yarχ, W. *pöšk*, animal's droppings (W. *pöšk*; S. *bukân*).

yetik, W. *skōrd*, a bridge (W. *skord*; S. *yēid*; Yd. *yēyah*).

yatīm (Zb.), a servant. Ar.

yuz, W. *γūz*, fuel (W. *ýūz*; S. *žez*; Š. *žiz*; Sg. *yū*; Mj. *ezma*).

yāzda, W. *δas-īw*, card, eleven (W. *δas īv*; S. *dēs-at-ī*; Š. *δīs-et-yīw*; Yd. *lass-yū*). Prs.

za, 1, and 13 (Zb. *wō*; W. S. *at*; Š. *et*; Yd. *ū*).

za, 2, rel. pron. subst., which, 34. Cf. *ṭse*.

ziād (Zb.), superfluity, abundance. Ar.–Prs.

zodund (Zb.), so much (S. *dund*).

zāγcuk, W. *svats*, a chough (W. *swâts*; S. *γoγ*).

zāγd (Zb.), see *zânz*.

zōγd, see *zânz*.

zöl, W. *dröst*, the sleeve of a garment (W. *dröst*; S. *zül*).

zūl, W. *žol*, a bell (W. *žul*; S. *ýūl*).

zalul (Zb.), necessary. Ar. *ẓarūr*.

zāman, W. *zah*, a child, infant (Zb. *zāman*; W. *zāh*, *zaman*; S. *bacâh*).

zamīn (Zb.), land. Prs.

zīn (Zb.), a saddle. Prs.

zinda (Zb.), alive. Prs.

zung, W. *brīn*, the knee (W. *brīn*; S. *zūn*; Š. *zân*; Sg. *zong*; Yd. *zik*).

zânz (if) he takes, 17; take thou (impve.), 33; *zânzu*, he may take, 18 (bis); *zōγd*, he took, 27, 37; *zōγd āγad*, he took (and) came, he brought, 27 (Zb. *zāγd*, he took; S. *zoχt-ao*, *zōz-am*, *zuχt-am*, *zuχtj*, to take; Š. *zâχt*, he took).

zas or (30, 31) *zus*, W. *pötr*, a son (Zb. *zāt*; W. *pötr*; S. *pöts*; Š. *puts*; Sg. *zamānak*; Mj. *pūr*; Yd. *pūser*; Yn. *žūta*).

zāt (Zb.), see *zas*.

zivuk, W. *zīk*, the tongue (Zb. *zevuk*; W. *zik*; S. *ziv*; Š. *zēv*; Sg. *zulūk*; Yd. *zevir*).

žandākī (Zb.), famine.

žunduk, or (4) *žūnduk*, or (8) *žúnduk*, W. *marz*, hungry (W. *marz*; S. *marzânj*; Š. *guṣna*; Yd. *ūšia*; Yn. *diwaz*).

žānj, W. *könd*, a wife (Zb. *kūc*; W. *könd*; S. *γīn*; Š. *γin*, *žin*; Mj. *žīnga*; Yd. *ūloh*).

žanum, I will kill, 22 (S. *zed-ao*, *zân-am*, *zed-am*, *züδj*; Š. *zīd-ao*, *zīn-am*, *zīd-am*, . . .).

žuwāk (Zb.), a deer.

ENGLISH–ISHKASHMI–ZEBAKI–WAKHI–YAZGHULAMI VOCABULARY

(Including a few words from other Pāmir languages.)

So far as has been possible, the particular English words selected to illustrate the meanings of the words quoted are the same as those used by Shaw in his vocabularies of Waχī and Sarīqōlī in JASB. xlv (1876), pt. i, pp. 192 ff. This has been done in order to facilitate comparison with these languages.

a, Iš. *wak, wok*; Zb. *wok, -e.*
adze, Iš. *petχun*; W. *waják.*
after, Zb. *ci-pušt.*
again, Zb. *dō-mas.*
alas, Zb. *afsūs.*
alive, Zb. *zinda.*
all, entire, Iš. *dzigdak, gul*; W. *köšt*; Zb. *juk, saf.* Cf. "complete".
always, Zb. *mudām.*
amongst, Iš. *dárūn, darún*; Zb. *ka . . . gal, tsa . . . māben.* Cf. "midst".
and, Iš. *za*; Zb. *ī, wō.*
anger, Iš. *γazab.*
angry, Zb. *χafa.*
animal's droppings, Iš. *yarχ*; W. *pöšk.*
any: at any time, Zb. *hec waχt, kudām waχt*; anyone, Zb. *hec-kā*; anything, Iš. *hē cīz.*
apple, Iš. *mīnd*; W. *mūr.*
apricot, Iš. *tswēnd*; W. *cuwān.*
arise: he arose, Iš. *χut*; I arise, Zb. *χezum*; stand thou up (impve.), *χez*; he arose, Zb. *χet.*
armful, Iš. *kaš*; W. *pâz.*
armpit, Iš. *kaš-viš*; W. *kalbun.*
arrow, Iš. *pucun*; W. *wuc.*

as, as if, as though, Zb. *gūyā-ke.*
ashamed, Zb. *šarmindī.*
ashes, Iš. *usur*; W. *parg.*
ask, he asked, Iš. *frut*; Zb. *ferāt.*
ass, donkey, Iš. *χur*; W. Zb. *χūr.*
assembled, Iš. *gūl.*
awl, Iš. *andervun*; W. *tsarz.*
axe, Iš. *tuwur*; W. *tipār*; Zb. *tewār.*

back (of a man or woman), Iš. *kamuk*; W. *dām*; Zb. *dam, med.*
bad, wicked, Iš. W. Zb. *šak.*
bad tasting, bitter, Iš. *truš*; W. *trüc.*
baking-pan, Iš. *usīd*; W. *sât.*
barley, Iš. *urwus*; W. *yirk.*
be: Iš. thou art, *-at*; is, *âst*; he may be, *wunī*; I was, *vud-īm* (or ? *-um*); thou wast, *vud-at*; he, she, or it was, *vud*; thou hast become, *vuduk-at*; Zb. thou art, *āstai*; is, *āst, -a, -ai, -et, -t*; he was, *wod-a, wod*; he was for me, *wod-am-a.*
beak, Iš. *nūl*; W. *nück.*
bear (subst.), Iš. *χurs*; W. *náγordum.*
beard, Iš. Zb. *vīn*; W. *reγiš.*
beat, see "strike".
because, Zb. *ke, tsīz-bā ke.*
become: Iš. it becomes, *šu*; wilt thou become, *šuī*; it will become, *šu*; (if) it become, *šu*; it may become, *šu*; I became, *šud-im*; he became, *šud*; she has become, *šuduk*; thou hast become, *šuduk-at*; Zb. I become, *šom*; it becomes, *šūai*; become (impve.), *šū*; I became, *šud-em* (or *-im*); he became, *šud.* See also "be". Cf. "go, move to".
bed, Iš. *viš*; W. *pīp.*
beetle, Iš. *batuk*; W. *urt.*
before (place), in front of, Iš. *sar ʒâ*; Zb. *tsa . . . wula, jā.*

behind, Zb. *ci-pušt, ka . . . ci-pušt.*
bell, Iš. *zūl*; W. *žol.*
belly, stomach, Iš. Zb. *dēr*; W. *dūr.*
below, Iš. *viš*; below it, *pī bun*; Zb. *pa . . . viš.* Cf. "down".
big, see "great".
bile, gall, Iš. *talχā.*
bind, tie: Iš. he bound, *vūst*; Zb. impve., *wând.*
birch, Iš. *bruj*; W. *furz.*
bird, Zb. *parinda.*
bit (horse's), Iš. *danā*; W. *jaoji.*
bitter, see "bad tasting".
black, Iš. *šu*; W. *šū.*
blind, a blind man, Iš. *kūr.*
blood, Iš. *wēn*; W. *wuχun.*
blue, Iš. *kabūt*; W. *sāvz.*
blunt, stupid, Iš. *leu*; W. *mūg.*
body, Iš. W. *tána.*
body, middle of the, see "waist".
bone, Iš. *wastuk*; W. *yaic.*
boot (rough, of untanned leather), Iš. *kovd*; W. *šūšk.*
bosom, Iš. *cíci*; W. *bap.*
both, Iš. *arvádak.*
bottom, Iš. *bun*, in *pī bun*, below it.
bow (to shoot with), Iš. *γūlak*; W. *sambānak.*
box, Iš. *sandúq.*
boy, Zb. *zāman.*
branch (of a tree), Iš. *šoχcuk*; W. *šolχ.*
bread, Iš. Zb. *gā'la*; W. *χoc*; Sg. *χésta.* Cf. "food".
breakfast, see "midday meal".
breast, Iš. *pēšbar*; W. *pūz*; Zb. *bar.* Cf. "embrace".
breathing-difficulty, see "height-sickness".
brick (piece of), clod (of earth), Iš. W. *šölg.*
bridge, Iš. *yetik*; W. *skōrd.*
bridle, Iš. *lajām*; W. *yiχān.*
bring: Iš. bring thou (impve.), *ížum*; bring ye, *ížmuw*;

he took and came, i.e. he brought, *zōyd āyad*; Zb. bring ye (impve.), *ižemav*.
broad, wide, Iš. *pām*; W. *kšād*.
brother, Iš. *vrūd*; W. *vrüt*; Zb. *warūd*.
bull, Iš. *kužuk*; W. *drukš*; Zb. *kežūk*.
burnt, be: Zb. he was burnt, *ted*.
bush-harrow, rake, Iš. *mâ'la*; W. *namurzg*.
but, Zb. *lēkin*.
butter, Iš. *rēyn*; W. *rōγ"na*.
butterfly, Iš. *parparānuk*; W. *pilpilak*.
buy: thou boughtest, Zb. *ned-ē*; see "grasp".

calf, Iš. *š"tur*; W. *štūr*.
calf (female), Iš. *wánits*; W. *rayūm*.
call, summon: Iš. call ye (impve.), *wanuw*; Zb. he called, *qīvd*.
camel, Iš. W. *štur*; Zb. *uštur*.
camel's hump, Iš. *kōfán*; W. *köp*.
canal, watercourse, Iš. *ʒubār*; W. *wād*.
cap (tall, of sheepskin; Shaw, a skull-cap), Iš. *kúlā*; W. *skīδ*.
cat, Iš. W. *piš*; Zb. *puš*.
cattle, Iš. *mâl*; Zb. *cārpāhai*. Cf. the next.
cattle (herd of), Iš. *cāra*; W. *cāt*. Cf. the preceding.
cave, Iš. *ambi*, *γār*.
cereals, see "provisions".
certainly, Zb. *zalul*.
cheek, Iš. *pešúr*; W. *lunj*.
cheese, Iš. *iʒgai* (of sheep-milk); W. *lindic*, *panīr*.
child, infant, Iš. Zb. *zāman*; W. *zah*; Zb. *cuṭ*.
chimney, see "hearth".
chough, Iš. *zāγcuk*; W. *svats*.
claw, talon, Iš. *cangāl*; W. *cungál*.
cliff, see "stone".
cloak, clothes, Iš. *pošák*; W. *böt*.
cloak, robe, Iš. *vánji*; Sg. *vanjīn*; Zb. *wanjī*.
clod, see "brick (piece of)".

cloth (coarse cotton), Iš. *latā*; W. *cül.*
cloth (bleached, coarse cotton), Iš. *káni*; W. *kinei.*
clothe (another person): Iš. clothing (verbal noun), *po-mutsuk*; Zb. clothe ye, *pumetsav.*
cloud, Iš. *gulbāduk*; W. *mūr*; Yz. *varm.*
cock, Zb. *kercūn.* Cf. "fowl".
cold (adj.), Iš. *sard*; W. *sūr.*
collar (of a garment), Iš. *γol*; W. *γáraγ.*
collect: he collected, Zb. *jam kal.*
comb, Iš. *šᵘfún*; W. *nabúsm.*
come: Iš. he came, *āγad, áγad*; they came, *āγad-ān*; Zb. I come, *isum*; come thou (impve.), *is*; he came, *āγad*; he has come, *isāk.*
come back, see "return".
command (subst.), Iš. *hukm.*
complete, Iš. *lip*; W. *tᵘgéi.* Cf. "all".
conflagration, see "flame".
consoling, entreaty, Zb. *dilāsā.*
consume: he consumed, Zb. *kel kal.*
conversation, Iš. *gap.*
cooking-pot, cauldron, Iš. *cudan*; W. *dēg.*
corpse, Iš. *muluk*; W. *murtai.* Cf. "die".
cough, Iš. *χofuk*; W. *kaχ.*
country, Zb. *mulk.*
cow, Iš. *γū*; W. *γiū*; Zb. *γūi.*
cradle, Iš. *šuwin*; W. *gᵃwå'ra*; Zb. *šuen.*
crooked, Iš. *kaž*; W. *kard.*
cubit, Iš. *bāzu*; W. *arat.*
cultivator, Zb. *dehqān.*
curds, Iš. *pōi*; W. *pai.*
cut (past part.), Zb. *keṭ.*
cymbal, see "musical instrument".
cypress, see "juniper".

dancing, Zb. *raqqāsī.*
daughter, Iš. *udōγd*; W. *δagd*; Zb. *štåk, štåkak, štå.*

daughter-in-law, Iš. *uznul*; W. *staχ*.
dawn, morning, Iš. *rōz*; W. *ruχn*; Yz. *roχnzit*; at dawn, Iš. *sahar*.
dawn, daylight, Iš. *raušan*; W. *rōχn*; Yz. *rōṣnahai*.
day, Iš. *rŏz*; W. *rªwār*; Yz. *miθ*; Zb. *mī*.
daybreak, see "morning".
debauchery, Zb. *badmastī*.
deer, Zb. *žuwāk*.
desire: Iš. I desire, *talápum, tilápum*; thou desirest, *talapi*.
devil, Zb. *šaitān*.
die: Iš. he died, *mul*; Zb. I die, *murum*; die thou (impve.), *mur*; dead, *mul*.
dirt, Iš. *cirk*; W. *rēm*.
dish (wooden), Iš. *kāsa*; W. *kubūn*.
distant, see "far".
divide: he divided, Zb. *taχsīm kal*.
do, see "make".
dog, Iš. *kud*; W. *šac*; Zb. *ked*.
donkey, see "ass".
door, Iš. *var*; W. *bār*; Zb. *war*.
door-plug, Iš. *pālu-var*; W. *dustak*.
dove, see "pigeon".
down, Zb. *vīš*. Cf. "below".
draw (water from a well): Zb. (impve. sg. 2), *newar*.
dry, Iš. *kâk*; W. *wesk*.
duck, Zb. *murγavī*.
dung, Iš. *γudārga*; W. *karau*.
dust, see "earth".
dwell, see "sit".

each-other, Iš. *ham-digar*.
eagle, Iš. *ákāb*; W. *bispūr*.
ear, Iš. *γōl*; W. *γiš*; Zb. *γāl*.
earring, Iš. *gōš-vār*.
earth, dust, Iš. *šit*; W. *šit*.

eat: Iš. eating, food (verbal noun), *χaruk*; I will eat, *χaṙum*; Zb. *χaram*, I eat; *χaren*, we eat; *χaren*, they eat; eat thou (impve.), *χar*.
egg, Iš. *akik*; W. *tuχ-murγ*.
eight, Iš. *å̊ṭ*; W. *hāṭ*; Yz. *hōšt*; Zb. *ōt*.
elbow, Iš. *bāzu*; W. *bᵃruṭ*.
eldest (of a family), Zb. *kata*.
eleven, Iš. *yāzda*; W. *δas-īw*.
embrace, *bar*. Cf. "breast".
emerge, see "go out".
enter: Iš. he entered, *a-tōγd*; Zb. he entered, *a-taγd*.
entrails, Iš. *récik*; W. *šíngar*.
evening, Iš. *vajer, vužēr*; W. *pürz*; Yz. *šām*.
expenditure, Zb. *χarc*.
eye, Iš. Zb. *tsâm*; W. *cözm*.
eyebrow, Iš, *vrits*; W. *vrao*.
eyelid, Iš. *pātik*; W. *pātak*.

fall: Zb. it falleth (a share falling to a person), *īdāwī*.
family, Iš. *miš-χēš*; W. *χēš*.
famine, Zb. *žandākī*. Cf. "hungry".
far, distant, Iš. *dīr-šluk*; W. *δīr*; Zb. *dīr*.
fast (of a horse), Iš. *ʒistuk*; W. *rang*.
father, Iš. *tot, tāt*; W. *tat*; Zb. *tå̊t, tå̊*.
fault, Iš. *gunā*.
fear (subst.): Iš. he feared, *trās kul*.
feast, Iš. *watik*; W. *tui*.
female, Iš. *šüts*; W. *strei*; Zb. *šec*.
fever, Iš. *tab-larza*; W. *andāw*.
few, a, Zb. *tsamend*.
field, Zb. *kaštgāh*.
fifty, Zb. *panjāh*.
find, obtain: Iš. (if) he find, *ávirī*; find ye (impve.), *ávīraw*; *avul*, he obtained; Zb. I find, *awērum*; I found, *awāl-am*. Cf. "found".
finger, Iš. *nirχok*; W. *yāngl*.

finger-nail, Iš. *ingituk*; W. *digö'r*.
fire, Iš. *rǒšni*; W. *raχnǐg*; Yz. *yēts*; Zb. *rošnī*.
fireplace, see "hearth".
fist, Iš. *muṭ*; W. *möst*.
fit, worthy, suitable, Zb. *lāyiq*.
fitting, proper, Zb. *munāsib*.
five, Iš. Zb. *pūnz*; W. *pānz*; Yz. *pindz*.
flame, Iš. *mauj*; W. *rauj*.
flame, conflagration, Iš. W. *sūz*.
flay, kill: Iš. he flayed, *kut*.
flea, Iš. *kāyiγ*; W. *sparδanj*.
flee: Zb. he fled, *just*.
flour, Iš. *uluk*; W. *yumj*.
flower, sprout, Iš. *gulok*; W. *spraγ*.
fly (subst.), Iš. *paša*; W. *maks*.
foam, Iš. *χafuk*; W. *χuf*.
fold (of cloth), Iš. *tār*.
food, Zb. *gâla, gâla-mâla*. See "bread".
foolish, Iš. *bē-fām, nāfam*.
foot, Iš. *pu*; W. Zb. *pūd*.
for, Iš. Zb. *bā*; Zb. *χātir*.
ford, Iš. *guzdr*; W. *türt*.
forearm, Iš. *vru*; W. *yurm*.
forehead, Iš. *peščni*; W. *ruk*.
found, Zb. *yaf*.
four, Iš. *tsafur*; W. *tsabur*; Yz. *cēr*; Zb. *tsafūr*.
fowl, Iš. *kurcīn*; W. *körk*; Zb. *kercūn*.
fox, Iš. *urwēs, úrwēsak*; W. *naχcīr*.
friend, Zb. *hamrah*.
frog, Iš. *múkuduk*; W. *mukt*.
from, Iš. Zb. *tsa*; Zb. from among (two), *tsa . . . māben*; from this, *tsī*; from him, *tsū*; from them, *tsāwend*.
front, Iš. in front of, *sar dzâ*. Cf. "before".
frost (white), see "white frost".
fuel, Iš. *yuz*; W. *γūz*.
full, replete, see "satisfied".

fur cap, Iš. *talpak*; W. *pᵘkál.*
fur robe, Iš. *rušt*; W. *karast.*

girl, Zb. *štâk.* Cf. "daughter".
girth (of a saddle), Iš. *tangiš*; W. *taráng.*
give: Iš. I will give, *dayum*; give thou (impve.), *dai*; he gave, *dūd*; Zb. give thou (impve.), *dai*; thou gavest, *dūd-ī*; he gave, *dūd*; he has given, *dūdāk.*
go, move to: Iš. go thou (impve.), *šu*; he went, *šud*; they went, *šud-ān*; Zb. I go, *šom*; he may go, *šūai*; walk thou (impve.), *šū*; he went, *šud.* Cf. "become".
go, walk, depart: Iš. he departed, *tōγd*; they went, *tōγd-ān.*
go in, see "enter".
go out, emerge: Iš. he went out, *nušt*; Zb. he emerged, *našet.*
goat, Iš. *vuz*; W. *tuγ* (male, *buc*); Zb. *wuz.*
goat (small), see "kid".
God, Iš. *χudā*; Zb. *χudāi.*
gold, Zb. *tilā.*
good, Iš. *frī, nēk*; W. *bāf*; Zb. *ferī.*
gorge, see "ravine".
grandchild (m. or f.), Iš. *návus*; W. *nápus.*
grandfather, Iš. *bōbō*; W. *pūp.*
grandmother, Iš. *bībī*; W. *mūm.*
grasp, seize: Iš. he may grasp, *nasu*; he grasped, *nad*; Zb. take thou (impve.), *nast*; he took, he bought, *ned*; he has married (so and so), *nadāk.*
grass, Iš. *ūš*; W. *wuš.*
graze: Zb. he is grazing (cattle), *bi-carānā*; for grazing (infin. of purpose), *carāndani.*
great, big, Iš. *katta*; W. *lup*; Zb. *kata.*
green, Iš. *sabz.*

hair (on the body), Iš. *γēnuk*; W. *rip*; Zb. *seγund.*
half, Zb. *nīm.*
hand, Iš. *dust, dūst*; W. Zb. *dāst.*

hand, hollow of, see "hollow" and "handful".
handful (double), hollow of both hands, Iš. *muṭ*; W. *muc*.
handsome, beautiful, Zb. *ferī*. Cf. "good".
hard, Iš. *kulla*χ; W. *tung*.
hare, Iš. *si*; W. *süi*.
harlot, Zb. *kancanī*.
hatchet, see "axe".
he, she, it, that: Iš. he, *wa*; that, *wa*, *dīr*; his, *wi*, *i*; her, *i*; its, *i*; him, *wan*; it (acc.), *wan*; that (acc. subst.), *wan*; their, *wēv*; they, *-ān*; Zb. he, she, it, that, *ao*, *-a*; him, her, it, *yū*, *ū*, *wō*, *wū*, *-a*; his, her, its, *yū*; gen. abs. sg. *yūnan*, *yūnen*; they, *āwend*; their, *āwenda*; theirs, *āwenden*.
head, Iš. *sur*, *sâr*; W. *sar*; Zb. *sōr*.
head (back of), Iš. *cpōšt*; W. *tor*.
hear: Iš. he heard, *šud*.
heart, Iš. *avzuk*; W. *p^{a}zūw*; Zb. *āuzak*, *āuzen*.
hearth, fireplace, chimney, Iš. *digdān*; W. *duldung*.
heat, Iš. *gârmī*; W. *tâw*.
heel, Iš. W. *pāšna*.
height (of a mountain), a mountain height, Iš. *vrāzā*; W. *vorz*.
height-sickness (from rarefaction of air), W. *sūδga*; Turkī, *tütak*.
hem (of a garment), Iš. *pásūzan*; W. *púrsits*.
here, Zb. *mādak*, see *dak*.
hidden treasure, Iš. *χazīna-i-yaib*.
high, Iš. *wužduk*; W. *wuc*; Zb. *werāz*.
hill, Zb. *ala*χ.
hillock, Iš. W. *buk*.
hip, Iš. *šinj*; W. *šunj*.
hoar frost, see "white frost".
hollow of the hand, Iš. *kaf*; W. *pūn*.
hornless, Iš. W. *kal*.
horse, Iš. *wrok*; W. *yaš*; Zb. *verāk*.
horse-clothing, Iš. *curgī*.

hot, Yz. *kaṣ.*
house, Iš. *χån*; W. *χūn*; Zb. *χån, χâ, χånavār.*
how many? how much?, some, Iš. *tsumánd*; Zb. *tsamend.*
hump-backed, Iš. *pok*; W. *puk.*
hundred, Zb. *sad.*
hunger, Zb. *žandākī.* Cf. "famine".
hungry, Iš. *žunduk, žūnduk.* Cf. "famine".
husband, Zb. *māl.*
husks (fodder), Zb. *safākā.*
hut (on the summer grazing-ground), Iš. *krīc*; W. *ktīc.*

I, Iš. *az, -im, -īm, -um*; to me, *mum-bā*; my, *mun*; Zb. I, *az, -am, -em, -im*; me, for me, *mak, -am*; to me, *men-bā*; my, *men*; mine, *menen*; we, *mōχ*; us, our, *mōc*; ours, *mōcen.*
ibex, Iš. *buc*; W. *yukš.*
if, Iš. *agar, tsē*; Zb. *ke.*
in, Iš. *dar, pa, po*; in it, *pī*; Zb. in, *ka, pa, pēž*; inside, *pa . . . tag.*
into, Iš. *darūn*; Zb. *ka, pa.*
iron, Zb. *šepōn.*
it, see "he".

jar, large cup, Iš. *rakībī*; W. *pīl.*
jaw, Iš. *álāša*; W. *zanáχ.*
journey, Iš. *safar.*
judge, Zb. *qāzī.*
juniper (Shaw's cypress), Iš. *arca*; W. *yarz.*

keep thou (impve.), Zb. *nigah kun.*
kid, small goat, Iš. *štunuk*; W. *cöγ*; Zb. *šatanak.*
kill: Iš. I will kill, *žanum.*
kind: of whatever kind, Iš. *tsē rang.*
king, Iš. *pâdšâ, pâ'dšâ*; of, or belonging to, a king, Iš. *pâ'dšâ-na.*
kiss, Zb. *bah.*

knee, Iš. *zung*; W. *brīn*.
knife, Iš. *kel*; W. *köž*.
knot, Iš. *gíre*.

lad (strong), see "man".
ladder, Iš. *šātu*; W. *vaχār*.
lamb, Iš. *waruk*; W. *wūrk*.
land, Zb. *zamīn*.
large, see "great".
last: last year, Yz. *par-wēs*.
leading (the act of), Iš. *kutál*.
leaf (of a tree), Iš. *barg*; W. *palc*.
lean, see "thin".
leg, Iš. *šiw-ling*; W. *löng*.
light, lamp, candle, Iš. *cirāγ*.
light: Iš. light thou, set thou alight (impve.), *pedīn*.
lightning, Iš. W. *ātišuk*.
lip, Iš. *lav*; W. *lafc*.
listen, give ear: Iš. they listened, *apuχt-ān*.
little, small, Iš. *cᵘtōkok*; W. *ʒaklái*; Zb. *cut*.
live, abide, see "sit".
liver, Iš. *gōla*; W. *woltᵘk*.
load, Iš. *vur*; W. *vūr*.
lock, Iš. *uškuz*; W. *úšīk*.
long, Iš. *wužduk*; W. *vorz*.
longing, Zb. *armān*.
lose: Zb. he lost, *apnit*, *apēd*.
louse, Iš. *spul*; W. *šiš*.
low, not elevated, Iš. *kalapo*; W. *past*.
lucerne, Iš. *γurik*; W. *ujirk*.

"mācān," see "shed".
mad, Iš. *lēv*.
magpie, Iš. *kévžuk*; W. *karjöps*.
make, do: Iš. I will make, *kunum*; make thou (impve.), *kūn*; he made, he did, *kul*, *kūl*; thou madest, *kűl-ut*;

they made, *kul-ān*; Zb. to do, to make (infin.), *kanāk*; I make, I do, *kenam*, *kunam*; we make, *kunen*; make thou (impve.), *kun*; I did, *kal-im*; he did, *kal*; they made, *kal-en*.

male, Iš. *nark*; W. *γöš*; Zb. *nar*.

man, Iš. *ādam*; men, *ādam*; Zb. *ādam*.

man, *vir*, a strong lad, Iš. *muluk*; W. *δai*; Zb. *mālāk*.

manifest, ready for use, Iš. *paidå*.

mantilla (woman's), Iš. *pakol*.

many, Zb. *fai*.

mare, Zb. *baital*.

marry, see "grasp".

marsh, see "well".

me, see "I".

meat, flesh, Iš. *pudf*; W. *gōšt*.

merchant, Zb. *bāzγargān*.

merriment, rejoicing, Zb. *χašwaχtī*, *χušwaχtī*.

message, Zb. *pēγām*.

midday, see "noon"; midday meal, breakfast, Iš. *flå'vuk*; W. *cāšt*.

midst, middle, Iš. *mābáin*; W. *malúng*. Cf. "amongst".

milk, Iš. *χum*; W. *žarž*: milk (thick after calving), beestings milk, Iš. *fílla*; W. *pīχ*.

mill, watermill, Iš. *χudāri*; W. *χudārg*: the funnel-shaped feeder of a mill, Iš. *kå'suk*; W. *dūr*.

moon, Iš. *mā*; W. *mūi*, *žᵘmak*; Yz. *māst*; Zb. *ilmēk*.

moraine, see "place covered with stones".

morning, see "dawn"; early in the morning, before daybreak, Iš. *tārikān*; W. *nuγdīn*.

moth (that eats clothes), a woodworm, Iš. *uuc*; W. *wīc*.

mother, Iš. *nån*; W. *nān*.

mother-in-law, Iš. *χuš*; W. *χaš*.

moustache, Iš. *šabrut*; W. *burut-šapar*.

mouth, Iš. *futs*; W. *γuš*; Zb. *fōts*.

much, Zb. *fai*.

mud, see "quagmire".

musical instrument (of the cymbal kind), Iš. *daf*; W. *dória*.
"mussuk," a goat-skin used for swimming, Iš. *dets*; W. *δåtsk*; a small mussuk, Iš. *kulvar*; W. *pitvar*.
my, see "I".

name, Zb. *nēm*.
narrow, tight, W. *tang*.
navel, Iš. W. *nāf*.
near: Iš. near the king, *pådšå dzå*; Zb. near, *qarīb, jā, ka . . . gal*.
needle, Iš. *šutun*; W. *sits*.
needy, poor, Zb. *šilaχ*.
nephew, Iš. *χīr*; W. *χuryān*.
nest, Iš. *šab-gāh*; W. *yōtr*.
net (for catching birds), Iš. *halka*.
new, Iš. *nawuk*; W. *šöγd*.
news, information, Iš. *χabar*.
night, Iš. *šab, šab*; W. *nāγd*; Yz. *šāb*; Zb. *feršun*.
nightmare, night-spectre, Iš. *lēw, vāγd*.
nine, Iš. *naw*; W. *nāo*; Yz. *nū*; Zb. *nao*.
no, Zb. *ne, nō*.
noise, sound, *āwāz*.
noon, midday, Iš. *nai*; W. *naδür*; Yz. *miθmad*.
nose, Iš. *nits*; W. *mis*; Zb. *nīts*.
not, Iš. *na, nus*; Zb. *na, n', nas*; I am not, Zb. *nast-em(-im)*.
now, Zb. *psah*.

O, Iš. *ai* (contemptuously), *ē* (respectfully); Zb. *ēh* (respectful).
obtain, see "find".
of, belonging to, Iš. *-na*; Zb. of, *-e* (*izāfat*).
on, upon, Zb. *ka, sar, ka . . . sar*.
on to, Iš. *tar*.
on you be the peace, Iš. *alaikum as-salām*.
one, Iš. *wak, wok*; W. *ūi*; Yz. *wōγ*; Zb. *wok*.
open: Iš. he opened, *at kul*.

ornament (on the person), Iš, *marján*; W. *satk.*
other, Iš. *an*; W. *yan.*
outside, Iš. *var*; W. *vic.*
ovis Poli, Iš. *surχa*; W. *rīš.*
own: Iš. my own, thine own, his own, *χē*; from thine own, *tsχē*; Zb. own, *χē.* Cf. "self".

parched grain ground into meal, *sattū*, Iš. *put*; W. *pöst.*
partridge, Iš. *ujirj*; W. *ckör.*
pass: Iš. (time) passed, *šuχt*; Zb. I passed over, *šeχt-am.*
patch (in a garment), Iš. *labad*; W. *pšīn.*
peace be on you, Iš. *as-salām alaíkum.*
pearls, Iš. *durr.*
perspiration, sweat, Iš. *χair*; W. *χai.*
physician, *tabīb.*
piece, Iš. *lav*; (cut to) pieces, *kandār.*
pierce: Iš. pierce thou (impve.), *kif*; he pierced, *kift.*
pig (wild), Iš. Zb. *χūg*; W. *χüg.*
pigeon, dove, Iš. *kuwid*; W. *kibit.*
pillow, Iš. *misuk*; W. *χaval.*
pitchfork, Iš. *ášteven*; W. *bān.*
place, Iš. *ākå*; Zb. *jā.*
place, put: Zb. he placed, *nešt.*
place covered with stones, moraine, Iš. *ambol*; W. *šui.*
plane-tree, Iš. *cenā'r, cenār, cenár.*
platform (for sleeping), Iš. *rēž*; W. *raž.*
pleased, Iš. *χuš-waχt.* Cf. "merriment".
plough, Iš. *uspīr*; W. *spūnd^{a}r.*
pocket, Iš. W. *jébak.*
point, tip, Iš. *nūl*; W. *mis.*
pool, Iš. *kūl*; see also "well".
poor, see "needy".
posteriors, podex, Iš. *kšīn*; W. *sakšīn.*
precipice, Iš. *parra*; W. *paryan.*
prepare: Zb. thou preparest, *gāχa*; he prepared, *gaχt.*
price, Zb. *qīmat.*

property, Zb. *māl.*
provisions, supplies, cereals, Iš. *yau*; W. *žau*; Zb. *baχš.*
put, see "strike", "place".
put on (clothes), see "clothe".

quagmire, mud, Iš. *govāz*; W. *šinap.*
quail, Iš. *wōrts*; W. *wōlc.*

rag, Iš. *tuld*; W. *lok.*
rain, Iš. *urnaduk*; W. *vūr.*
rake, see "bush-harrow".
ram, male sheep, Iš. *nark*; W. *gös-kalu.*
rat, Iš. *pōrk*; W. *pürk.*
raven, Iš. *kurni*; W. *šönd.*
ravine, gorge with stream, Iš. *dīr, χaraw*; W. *δōr, jirāw.*
razor, Zb. *tēγ.*
ready for use, see "manifest".
red, Iš. *surχ*; W. *sökr.*
refuse (subst.), Iš. *gažd*; W. *rapᵘk.*
rejoicing, see "merriment".
remain: Iš. he remained, *frin.*
remaining over and above, Iš. *fai*; W. *böš*; Zb. *ziād.*
Cf. "much".
renewed, fresh, Iš. *tāza, táza, tāza.*
return, come back: he returned, Zb. *gēšt.*
rib, Iš. *parak, uleχ*; W. *pürs.*
ring (small), Iš. *murdik*; W. *pörγ*; Zb. a ring, *ciliak.*
rise, see "arise".
road, Iš. *šōval, šāwal*; W. *waδuk*; Zb. *rāh.*
robe, see "cloak".
rock, see "stone".
rod, stick, Iš. *γuǰca*; W. *šöpk.*
rope, Iš. *vuš*; Zb. *wāš.*
rubies, Iš. *lā'l.*
rug, Iš. *pálas*; W. *palās.*
run: Zb. run thou, *γūz*; he ran, *γūzd.*
rupee, Zb. *rupya.*

sack, Iš. *χurjīn.*
saddle, Iš. *pāling*; W. *póduna*; Zb. *zīn.*
safe, well, *sihat.* Cf. "well".
salt, Iš. *námulγak*; W. *nimak.*
sand, Iš. *rēg*; W. *lewārc.*
satisfied, full, Zb. *sēr.*
say: Iš. he said, *γēžd*; Zb. *γēžum*, I say; *γēd*, he said; *gap dēd*, he said.
see: Zb. I see, *vīnum*; he saw, *vīnd.*
seed (of a plant), Iš. *teγm*; W. *tāγm.*
seize, see "grasp".
self, Iš. *χadak, fak*; your Honour, *fak.*
send: Zb. he may send, *asti-a*; he sent, *astūd, astō.*
sense, consciousness, Zb. *hūš.*
serpent, snake, Iš. *voks*; W. *fuks.*
servant, Zb. *muzdur, naukar, yatīm.*
service, Zb. *χizmat.*
seven, Iš. Zb. *uvd*; W. *hūb*; Yz. *hōvd.*
several, some, Iš. *cand, tsand.*
sharp, Iš. *tēz*; W. *tāγd.*
shave: Zb. he shaved, *tūd.*
she, see "he".
shed, "mācān," Iš. *tsúrīk*; W. *yåst.*
sheep (full-grown, fat), Iš. *farbī*; W. *pūs*; female sheep, ewe, Iš. *mēl*; W. *mai.*
shelf, plank, wooden board, Iš. *frūn*; W. *rün.*
shepherd, Zb. *cōpān.*
shift (woman's), Iš. *šáwī*; W. *parhān.*
shoe, Zb. *kauš.*
shopkeeper, Zb. *dōkāndār.*
shoulder, Iš. *suvd*; W. *isp.*
shovel, Iš. *féi*; W. *péi.*
shuttle (weaver's), Iš. *nētsa*; W. *raṣpük.*
silk, Iš. *brēšum.*
silver, Zb. *nuqra.*
sing: Zb. to sing, *γēžāk.*

singing (noun), Zb. *sāz.*
sister, Iš. *íχā*; W. *χüi*; Zb. *iχā.*
sit: Iš. I will sit, *nēdum*; sit thou (impve.), *nīd*; he sat, *núlust, nulust*; he has sat down, *nulustuk*; Zb. he lives, dwells, *nīdai*; sit thou (impve.), *nīd*; he sat, he lived, *nalāst*; he has sat down, he is seated, *nalāstak.*
six, Iš. *χol*; W. *šād*; Yz. *šū*: Zb. *χāl.*
skin, Iš. *kurust, korost*; W. *pist*; goat-skin, see "mussuk".
skull, Iš. W. *kapāl.*
sky, Iš. *āsmān*; W. *ásmān*; Yz. *asmīn.*
slave, Zb. *γulām.*
sleeve (of a garment), Iš. *zöl*; W. *dröst.*
slender, see "thin".
slime (green on standing water), Iš. *γōb-naduk*; W. *γōb.*
sling, Iš. *falaχmán.*
small, see "little".
smear: Iš. he may smear, *sāmbu*; he smeared, *såmd, såmbud.*
smell (noun), Yz. *bī.*
smoke, Iš. *dit*; W. *δīt*; Yz. *δād.*
snake, see "serpent".
snow, Iš. *varf*; W. *zam*; Rōšānī, *žiniž.*
soft, Iš. *šilavz*; W. *šilāt.*
sole of the foot, Iš. *pu-kaf*; W. *kaf.*
so many, Zb. *iqa.*
some, see "several", "how much?", "few".
so much, Zb. *zodund.*
son, Iš. *zas, zus*; W. *pötr*; Zb. *zāt.*
soot, Iš. *šu-dīt*; W. *šu-δīt.*
sound, Iš. *sadā.*
span (measure), Iš. *vajab*; W. *avart.*
spark, Iš. *χórājik*; W. *χarádz.*
sparrow, Iš. *muryuk*; W. *míngas.*
spinal chord, Iš. *muk*; W. *mak.*
spindle, Iš. *ifc*; W. *tsütr.*

spoon, Iš. *kâfc*; W. *kapc*.
spring (of water), Iš. *āšik*; W. *yašk*.
sprout, see "flower".
stand up, see "arise".
star, Iš. *struk*; W. *stār*; Yz. *štarāk*; Zb. *sitāra*.
start, set forth: Iš. he started, *rawân šud*.
stick, see "rod".
stirrup, Iš. *dákoša*; W. *tukum*.
stomach, see "belly".
stone, rock, cliff, Iš. *sung*; W. *γār*; Yz. *γrtsök*.
strike, apply, to put: Iš. (if) he put, *dū*: he put, applied, *dēd*; Zb. strike thou, put thou (impve.), *deh*; put ye (impve.), *dēv*; he struck, he knocked, *dēd*; he said, *gap dēd*; I have beaten him, *dēdāk-am-a*.
strong lad, see "man".
stupid, see "blunt".
summer, Yz. *amang*.
sun, Iš. *rēmuz*; W. *īr*; Yz. *χvōr*; Zb. *ōrmōzd*.
superfluous, see "remaining over and above".
supplies, see "provisions".
sweat, see "perspiration".
sweet, Iš. *χažok*; W. *χužy*.

tail, Iš. *dumb*.
take: Iš. he takes, *zânz*; (if) he take, *zânzu*; take thou (impve.), *zânz*; he took, *zōγd*; Zb. he took, *zāγd*. See also "grasp".
take away: Iš. I shall take away, *ussum*; he took away, *wud*.
tall, Zb. *werāz*; see "high".
tassel, Iš. *túpak*; W. *pulk*.
tear (from the eye), Iš. *āšik*; W. *yašk*.
ten, Iš. *dah*; W. *δas*; Yz. *δus*; Zb. *dōs*.
that, see "he".
that (conj.), Zb. *ke*.
then, Iš. *ínga*; Zb. *ao waχt*.
thence, Iš. *tsą wadak, tswadak*.

there, Iš. *wadak*; Zb. *tāda, wōda, wūda.*
they, see "he".
thief, Iš. *dužd*; W. *gūδ* (*?γūd*).
thigh, Iš. *satχān-mayzuk*; W. *malung-yaic.*
thin, lean, W. *χot.*
thin, slender, Iš. *tanuk*; W. *sanār.*
this, Iš. *nakavī*; (adj.), *nakwa*; (acc. subst.), *man*; of these, their, *mīv*; Zb. this, *am*; of this, *ama.*
thorn, Iš. *kâ'ndak*; W. *zaχ.*
thou, Iš. *tu, -at, -t*; to thee, *tu-bā*; thy, *tu*; you (acc.), *tamuχ*; to you, *tamuχ-bā*; your Honour, *fak*; Zb. thou, *tō, ē*; sg. obl., *tō, tī*; thy, *tī*; thine, *tīnen*; you, *tōmōχ*: of you, *tōmōχ*; yours, *tōmōχen.*
thousand, Zb. *azār.*
thread (of cotton), Iš. *váse*; W. *úsai.*
thread (of wool), Iš. *ivduk.*
three, Iš. *rūi*; W. *trūi*; Yz. *tsoi*; Zb. *rāi, rā.*
throat, Iš. *γâl*; W. *alk.*
throne, Iš. *taχt.*
tight, see "narrow".
till, until, Iš. *tâ.*
time, Iš. Zb. *waχt.*
tip, see "point".
tired, weary, Iš. *frinduk*; W. *warexk.*
to, Iš. *bā, bâ*; (motion towards), *tar*; Zb. *bā, ka.*
to-day, Iš. Zb. *nēr*; W. *ūδg*; Yz. *nur.*
to-morrow, Iš. *āluzd*; W. *warok*; Yz. *afau.*
tongue, Iš. *zivuk*; W. *zīk*; Zb. *zevuk.*
tooth, Iš. *dând*; W. *dünduk*; Zb. *dândak.*
town, village, Iš. *qúslāq*; Zb. *qišlāq.* Cf. "city".
trading (noun), Zb. *saudāi.*
treasure, Iš. *χazīna.*
tree, Zb. *ẑaraχt.*
trouble: Iš. he made trouble, gave trouble, i.e. (politely) invited in, *kēu-kul.*
trough, Iš. *nâ'wa*; W. *püt-χārm.*

trousers (wide outer), Iš. *šawálak*; W. *šavālak*.
trouser-band, Iš. *wúlvuš*; W. *pármeyung*.
turban, Iš. W. *sallā*.
turban (woman's), Iš. *láta, cil*.
twenty, Zb. *wišt*.
twig, Iš. *vēχ*; W. *zaχ*.
two, Iš. *dau, dō*; W. *bāi*; Yz. *δau*; Zb. *dōv, dō*.

uncle (paternal), Iš. *χuluk*; W. *bac*; Zb. uncle, *vuts*.
under, Zb. *pa . . . vīš*.
up, Zb. *werāz*.
upon, see "on".

very, Zb. *fai*.
vessel (water-), Iš. *γúdāra*; W. *lūt*.
village, Zb. *qišlāq*.
vizier, Iš. *wazīr*; acc. pl., *wazīrâ'w*; from the viziers, *tsa wazīrâw*; to viziers, *wazīrā-bā*.

walnut, Iš. *cārmaz*; W. *tōr*.
waist, middle of the body, Iš. *mēd*; W. *mād*.
wasp, Iš. *wuzwusāk*; W. *δūs*.
water, Iš. *wek, vēk*; W. *yupk*; Zb. *wēk, wē*.
watercourse, see "canal".
watermill, see "mill".
wealth, Zb. *daulat*.
wealthy, Zb. *daulatdār*.
weeping, lamentation, Zb. *geryān*.
well, pool, marsh, Iš. *wek-togdok*; W. *cāl*; Zb. *pa-γāo*.
well, whole, in good health, Iš. *sihat, siyāt, tāza*; Zb. *sihat*.
well, thoroughly, Zb. *χub*.
well! very well! good! yes, Iš. *χōb*.
wet, damp, Iš. *šuhluk*; W. *χaic*.
what, see "who?".
whatever, Zb. *tsīzē*.
whatever kind of, Iš. *tsē-rang*.

wheat, Iš. *γundum* ; W. *γudīm.*
when, Zb. *waχtē ke, ke.*
where ? Iš. *kum dzå.*
whetstone, Iš. *vasīn* ; W. *pisūn.*
whey, Iš. *núdukwek* ; W. *doγāv.*
white, Iš. *safēd* ; W. *ruχn* ; Zb. *surχūn.*
white frost, hoar frost, Iš. W. *šak.*
who (rel.), Iš. *tsē, tse* ; which (=if), *tsē* ; which, *za* ; Zb. who, *ke.*
who ? Iš. *kudum* ; what ? Iš. *kum* ; (adj.), *cīz* ; Zb. who ? *kāi* ; what ? *tsīz, tsana.*
whole, see "well".
why ? Zb. *tsīz-bā.*
wide, see "broad".
wife, Iš. *žānj* ; W. *könd* ; Zb. *kūc.*
willow, Iš. *šurmok* ; W. *tük.*
wish : Zb. he wished, *kimd.*
with, together with, Zb. *gal, ka . . . gal.*
with, by means of, Zb. *ka.*
within, Iš. *po . . . darūn* ; from within (doors), *tsa var.*
wolf, Iš. *urk* ; W. *šapt.*
woman (a young woman), Iš. *štok* ; W. *purcād* ; Zb. a woman, *wujinjåk* ; a girl, a daughter, *štåk.*
woman's turban, see "turban".
wood, Iš. *durk* ; W. *šung.*
wool, Iš. *påm* ; W. *γör.*
word, Iš. Zb. *gap.*
worm, Iš. *putsuk* ; W. *pric.* For "woodworm", see "moth".
worry, Zb. *deqat.*
worthy (of), Zb. *lāyiq.*
wrist, Iš. *prēšt* ; W. *par-sang.*

year, Iš. W. Zb. *sāl* ; Yz. *sāuza* ; last year, Yz. *par-wēs.*
yes, Zb. *balē.*
yesterday, Iš. *pāruzd* ; W. *yaz* ; Yz. *biyēr.*

A SHORT LIST OF YĀZGHULĀMĪ WORDS

(with, when known, the corresponding Šuγnī and Iškāšmī words)

afau, Iš. *āluzd*, to-morrow.
amang, Š. *menj*, summer.
asmīn, Iš. *āsmān*, the sky.
bī, Š. *bōi*, a smell.
biyēr, Š. *bíyār*, Iš. *pāruzd*, yesterday.
cēr, Š. *tsavōr*, Iš. *ts^{a}fur*, card., four.
δau, Š. *δo*, Iš. *dau* or *dō*, card., two.
δūd, Š. *δüd*, Iš. *dīt*, smoke.
δus, Š. *δēs*, Iš. *dah*, card., ten.
γrtsōk, Š. *žir*, Iš. *sung*, a stone, rock, cliff.
hōšt, Š. *wašt*, Iš. *âṭ*, card., eight.
hōvd, Š. *wuvd*, Iš. *uvd*, card., seven.
kaš, hot.
χvōr, Š. *χ́ēr*, Iš. *rēmuz*, the sun.
miθ, Iš. *rōz*, Zb. *mī*, Š. *meθ*, a day.
miθmad, Iš. *mai*, noon, midday.
māst, Š. *mēst*, Iš. *mā*, the moon.
nū, Š. *nāo*, Iš. *naw*, nine.
nur, Š, *nur*, Iš. *nēr*, to-day.
pindz, Š, *pinz*, Iš. *pūnz*, card., five.
par-wēs, S. *par-wus*, last year.
roχnzit, Š. *rušt*, Iš. *rōz*, dawn, morning.
rōšnahai, Š. *ruχ*, Iš. *raušan*, dawn, daylight.
sāuza, Iš. *sāl*, a year.
šū, Š. *χ́āusχ*, Iš. *χol*, card., six.
šāb, Š. *šab*, Iš. *šab*, night.
šām, Iš. *vajer*, evening.
štarāk, Š. *štardz*, Iš. *struk*, a star.
tsoi, Š. *ārraï*, Iš. *rūi*, card., three.
wōγ, Š. *yīw*, Iš. *wak* or *wok*, card., one.

varm, Iš. *gulbāduk*, a cloud.
yēts, Š. *yåts*, Iš. *rṓšnī*, fire.

OTHER PĀMĪR DIALECTS

Sg. *χésta*, Iš. *gå'la*, bread.
Sg. *vanjīn*, Iš. *vánji*, a cloak, robe.
Rōšānī *žiniž*, Iš. *varf*, snow.

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